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The National Catholic Educational Association

BULLETIN

Vol. XXXII

NOVEMBER, 1935

No. 1

REPORT OF THE PROCEEDINGS AND ADDRESSES OF THE THIRTY-SECOND ANNUAL MEETING CHICAGO, ILL.

APRIL 24, 25, 1935

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GEORGE JOHNSON,
CENSOR DEPUTATUS

Imprimatur:

† MICHAEL J. CURLEY,
ARCHBISHOP OF BALTIMORE

BALTIMORE, MD., November 1, 1935.

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CONTENTS

	PAGE
Officers	7
Constitution	11
Introduction	16
Meetings of the Executive Board	17
Financial Report	23
GENERAL MEETINGS—	
Proceedings	43
Resolutions	46
Paper—	
The Insolvency of a Century, Honorable Thomas F. Woodlock	49
COLLEGE AND UNIVERSITY DEPARTMENT—	
Proceedings	65
Reports—	
Report of the Committee on Educational Policy and Program, Rev. William J. McGucken, S.J., Acting Chairman	69
Report of the Committee on College Accreditation, Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman	75
Report of the Committee on Organization, Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman	85
Report of the Committee on Financing the Catholic College, Rev. Maurice S. Sheehy, Ph.D., Chairman	89
Report of the Committee on Graduate Studies, Mr. Roy J. Deferrari, Ph.D., Vice-Chairman	94
Report of the Committee on Accrediting of Colleges, Rev. Daniel M. O'Connell, S.J., Ph.D., Secretary	95
Papers—	
Guidance in Colleges for Women, Sister M. Antonine	99
Guidance with a Capital G, Sister M. Madeleva	111
SECONDARY-SCHOOL DEPARTMENT—	
Proceedings	116
Resolutions	118
Report—	
Report of the Committee on Religion, Rev. Leo C. Gainor, O.P., A.M., Chairman	122

Papers—

Value of Three-Day Retreats for High Schools, Rev. W. G. Scanlon, O.P.	126
Reorganized Courses in Physical Education in Catholic High Schools, Rev. P. A. Roy, S.J., A.M.	137
The Course in Religion Adopted by the Brothers of Holy Cross, Brother Agatho, C.S.C., A.M.	144
Catholic Action in the High School, Rev. Martin Carrabine, S.J.	164

SCHOOL-SUPERINTENDENTS' DEPARTMENT—

Proceedings	171
Resolutions	173

Papers—

The Superintendent and Diocesan Organization, Rev. Edward J. Gorman, A.M.	175
How Can We Improve the Efficiency of Our Rural Schools? Rev. Joseph H. Ost diek, A.M.	183
The Pastor Considers the Parish School, Rev. Thomas B. O'Brien	193
What of the High School? Rev. Paul E. Campbell, A.M., Litt.D., LL.D.	202
An Appraisal of the Educational Efficiency of Our Catholic High Schools, Rev. Harold E. Keller, A.M.	211
A Program of Diagnostic and Remedial Teaching. Rev. Carroll F. Deady, D.D.	217
Psychiatry and the Catholic School. Rev. Austin G. Schmidt, S.J.	220

CATHOLIC BLIND-EDUCATION SECTION—

Papers—

Aims in the Education of the Blind: Physical, Academic, Vocational, and Social, Sister M. Richarda, O.P.	229
Extracurricular Activities in Schools for the Blind, Sister M. Eymard, C.S.J.	233
Vocations that are Being Successfully Followed by Blind People for Which Adequate Training Facilities Should be Provided, Sister M. Bartholomew, C.S.J.	239

SEMINARY DEPARTMENT—

Proceedings	257
Resolutions	262

Papers—

Eliminating the Unfit, Rev. John B. Furay, S.J.	264
--	-----

PAGE

The Apportionment and the Use of Study Time. Rev. John J. Lardner, S.S., D.D.	271
The Seminary: A School of Life, Rev. Francis X. Shea	279
The Seminarian's Vacation, Very Rev. William O. Brady, A.M., S.T.D.	287

MINOR-SEMINARY SECTION—

Proceedings	299
-------------------	-----

Papers—

Experiences of a Prefect of Discipline, Rev. Richard B. McHugh, A.M.	301
Catholic Action and the Seminarian, Rev. Raymond J. Cam- pion, A.M.	307
What is Wrong with Latin in the Minor Seminaries? Very Rev. Alphonse Simon, O.M.I.	316

INDEX	339
-------------	-----

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Chairman—

Secretary—

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Rev. William C. Gianera, S.J., Santa Clara, Calif.

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} 1932-38

} 1934-40

CONSTITUTION

ARTICLE I

NAME

SECTION 1. The name of this Association shall be the Catholic Educational Association of the United States.

ARTICLE II

OBJECT

SECTION 1. The object of this Association shall be to keep in the minds of the people the necessity of religious instruction and training as a basis of morality and sound education; and to promote the principles and safeguard the interests of Catholic education in all its departments.

SEC. 2. To advance the general interests of Catholic education, to encourage the spirit of cooperation and mutual helpfulness among Catholic educators, to promote by study, conference, and discussion the thoroughness of Catholic educational work in the United States.

SEC. 3. To help the cause of Catholic education by the publication and circulation of such matter as shall further these ends.

ARTICLE III

DEPARTMENTS

SECTION 1. The Association shall consist of the Catholic Seminary Department; the Catholic College and University Department; the Catholic School Department. Other Departments may be added with the approval of the Executive Board of the Association.

SEC. 2. Each Department regulates its own affairs and elects its own officers. There shall, however, be nothing in its regulations inconsistent with the provisions of this Constitution.

ARTICLE IV

OFFICERS

SECTION 1. The officers of the Association shall be a President General; several Vice-Presidents General to correspond in number with the number of Departments in the Association; a Secretary General; a Treasurer General; and an Executive Board. The Executive Board shall consist of these officers, and the Presidents of the Departments, and two other members elected from each Department of the Association.

SEC. 2. All officers shall hold office until the end of the annual meeting wherein their successors shall have been elected, unless otherwise specified in this Constitution.

ARTICLE V

THE PRESIDENT GENERAL

SECTION 1. The President General shall be elected annually by ballot, in a general meeting of the Association.

SEC. 2. The President General shall preside at all meetings of the Association and at the meetings of the Executive Board. He shall call meetings of the Executive Board by and with the consent of three members of the Board, and whenever a majority of the Board so desire.

ARTICLE VI

THE VICE-PRESIDENTS GENERAL

SECTION 1. The Vice-Presidents General, one from each Department, shall be elected by ballot in the general meeting of the Association. In the absence of the President General, the First Vice-President General shall perform his duties. In the absence of the President General and First Vice-President General, the duties of the President General shall be performed by the Second Vice-President General; and in the absence of all these, the Third Vice-President

General shall perform the duties. In the absence of the President General and all Vice-Presidents General, a *pro-tempore* chairman shall be elected by the Association on nomination, the Secretary putting the question.

ARTICLE VII

THE SECRETARY GENERAL

SECTION 1. The Secretary General shall be elected by the Executive Board. The term of his office shall not exceed three years, and he shall be eligible to reelection. He shall receive a suitable salary, and the term of his office and the amount of his compensation shall be fixed by the Executive Board.

SEC. 2. The Secretary General shall be Secretary of the general meetings of the Association and of the Executive Board. He shall receive and keep on record all matters pertaining to the Association and shall perform such other duties as the Executive Board may determine. He shall make settlement with the Treasurer General for all receipts of his office at least once every month. He shall give bond for the faithful discharge of his duties. He shall have his records at the annual meeting and at the meetings of the Executive Board.

ARTICLE VIII

THE TREASURER GENERAL

SECTION 1. The Treasurer General shall be the custodian of all moneys of the Association, except such funds as he may be directed by the Executive Board to hand over to the Trustees of the Association for investment. He shall pay all bills when certified by the President General and Secretary General, acting with the authority of the Executive Board. He shall make annual report to the Executive Board, and shall give bond for the faithful discharge of his duties.

ARTICLE IX

THE EXECUTIVE BOARD

SECTION 1. The Executive Board shall have the management of the affairs of the Association. It shall make arrangements for the meetings of the Association, which shall take place annually. It shall have power to make regulations concerning the writing, reading, and publishing of the papers of the Association meetings.

SEC. 2. It shall have charge of the finances of the Association. The expenses of the Association and the expenses of the Departments shall be paid from the Association treasury, under the direction and with the authorization of the Executive Board. No expense shall be incurred except as authorized by the Executive Board.

SEC. 3. It shall have power to regulate admission into the Association, to fix membership fees, and to provide means for carrying on the work of the Association.

SEC. 4. It shall have power to create Trustees to hold the funds of the Association. It shall have power to form committees of its own members to facilitate the discharge of its work. It shall audit the accounts of the Secretary General and of the Treasurer General. It shall have power to interpret the Constitution and regulations of the Association, and in matters of dispute its decision shall be final. It shall have power to fill all vacancies occurring among its members.

SEC. 5. The Executive Board shall hold at least one meeting each year.

ARTICLE X

MEMBERSHIP

SECTION 1. Any one who is desirous of promoting the objects of this Association may be admitted to membership on payment of membership fee. Payment of the annual fee entitles the member to vote in the meetings of this Association, and to a copy of the publications of the Association

issued after admission into the Association. The right to vote in Department meetings is determined by the regulations of the several Departments.

ARTICLE XI

MEETINGS

SECTION 1. Meetings of the Association shall be held at such time and place as may be determined by the Executive Board of the Association.

ARTICLE XII

AMENDMENTS

SECTION 1. This Constitution may be amended by a two-thirds vote of the members present at an annual meeting, provided that such amendment has been approved by the Executive Board and proposed to the members at a general meeting one year before.

ARTICLE XIII

BY-LAWS

SECTION 1. By-laws not inconsistent with this Constitution may be adopted at the annual meeting by a majority vote of the members present and voting; but no by-law shall be adopted on the same day on which it is proposed.

BY-LAWS

1. The Executive Board shall have power to fix its own quorum, which shall not be less than one-third of its number.

INTRODUCTION

The Annual Meeting of the National Catholic Educational Association for the year 1935, like that of the previous year, was more or less executive in character. Due to the conditions of the times, the Program Committee of the General Executive Board felt that the large convention, which has become traditional with the Association, might well be foregone for a year or two and the opportunity be grasped to bring about a better organization within the departments of the Association.

Results have more than justified expectations. The 1936 Meeting of the Association will be held in New York under the patronage of His Eminence, Patrick Cardinal Hayes, April 14-16. This Meeting will be general in character and every effort will be put forth to make it a splendid demonstration in honor of Catholic education in the United States.

Organizations effected within the Association it is hoped will enable it to perform more effectively its own peculiar function which is to serve as a forum for the discussion of the problems of Catholic education and the means whereby those who are engaged in Catholic educational work may come together in a voluntary fashion to share their experiences and receive the benefits of mutual counsel.

MEETINGS OF THE EXECUTIVE BOARD

WASHINGTON, D. C., September 25, 1934, 10:00 A. M.

A meeting of the Executive Board of the National Catholic Educational Association was held on September 25, at 10:00 A. M., at the Shoreham Hotel, Washington, D. C.

Those present were: The Most Rev. Francis W. Howard, D.D., the Most Rev. John B. Peterson, D.D., the Very Rev. James A. Burns, C.S.C., Ph.D., Rev. John B. Furay, S.J., Right Rev. Msgr. William P. McNally, S.T.L., Ph.D., Right Rev. Msgr. John J. Bonner, D.D., LL.D., Rev. Joseph J. McAndrew, A.M., LL.D., Rev. Charles A. Finn, D.D., P.P., Rev. William F. Cunningham, C.S.C., Ph.D., Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Francis M. Connell, S.J., Brother Benjamin, C.F.X., A.M., Rev. Joseph J. Edwards, C.M., A.M., Brother Philip, F.S.C., A.M., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Rev. George Johnson, Ph.D.

Rev. Richard J. Quinlan, A.M., S.T.L., and Rev. Carl J. Ryan, Ph.D., were present at the invitation of the Board.

The minutes of the previous meeting were read and approved. The Most Reverend Chairman announced the appointment of the following committees:

On Publication: Most Rev. Francis W. Howard, D.D., Rev. George Johnson, Ph.D.

On Finance: Right Rev. Msgr. John J. Bonner, D.D., LL.D., Rev. William F. Cunningham, C.S.C., Ph.D., Rev. Paul E. Campbell, A.M., Litt.D., LL.D.

On Program: Most Rev. Francis W. Howard, D.D., Most Rev. John B. Peterson, D.D., Rev. Francis M. Connell, S.J., Very Rev. Thomas W. Plassmann, O.F.M., Ph.D., D.D., Rev. George Johnson, Ph.D.

The President General stated that in the present favorable condition of the Association and on account of the press of urgent duties in his own diocese, he would request the Association not to ask him to accept the office of President General at the expiration of the present term, and he com-

mended this statement to the attention of the Presidents of the Departments who in accordance with tradition would probably be asked to serve as the committee on nomination.

The relation between the College Department and the Conference of Colleges for Women was discussed. It was voted that it is the sense of the Executive Board that the arrangements heretofore prevailing in the College Department be continued, subject to any change in the Constitution hereafter adopted.

It was voted that a committee of five be appointed on the revision of the Constitution. The Most Reverend Chairman appointed the following committee:

Most Rev. John B. Peterson, D.D., Rev. George Johnson, Ph.D., Rev. William F. Cunningham, C.S.C., Ph.D., Rev. Joseph J. McAndrew, A.M., LL.D., Rev. Richard J. Quinlan, A.M., S.T.L., Brother Benjamin, C.F.X., A.M.

It was voted that the Executive Board authorize the Superintendents' Section to continue its meetings.

The place and time of the next Annual Meeting and its character were discussed. It was voted that the meeting be similar in character to that of June, 1934, and arrangements be made to provide for all interests represented in the Association.

It was voted to hold the meeting on Wednesday and Thursday, April 24 and 25, at Chicago, Ill.

The meeting adjourned.

GEORGE JOHNSON,
Secretary.

SECOND MEETING

CHICAGO, ILL., April 23, 1935, 3:00 P. M.

The meeting of the General Executive Board of the National Catholic Educational Association was held at the Stevens Hotel, Chicago, Ill. The meeting was opened with prayer by the Most Reverend President General.

Present were: The Most Rev. Francis W. Howard, D.D.,

the Very Rev. James A. Burns, C.S.C., Ph.D., Rev. John B. Furay, S.J., Right Rev. Msgr. William P. McNally, S.T.L., Ph.D., Rev. Joseph J. McAndrew, A.M., LL.D., Rev. Charles A. Finn, D.D., P.P., Rev. William F. Cunningham, C.S.C., Ph.D., Rev. Daniel M. Galliher, O.P., J.C.D., Rev. Francis M. Connell, S.J., Brother Benjamin, C.F.X., A.M., Rev. Joseph J. Edwards, C.M., A.M., Brother Philip, F.S.C., A.M., Rev. Paul E. Campbell, A.M., Litt.D., and the Rev. George Johnson, Ph.D.

The minutes of the previous meeting were read and approved.

The Secretary General presented a report of the condition of the Association which was approved and placed on file.

In the absence of the Right Reverend Monsignor John J. Bonner, Treasurer General, the report of the Treasurer General was read by the Right Reverend Monsignor William P. McNally.

It was voted that the Most Reverend President General appoint an Auditing Committee to audit the report. The following committee was appointed and the meeting recessed while the accounts were being examined. The Committee: Rev. Charles A. Finn, D.D., P.P., Rev. John B. Furay, S.J., Brother Philip, F.S.C., A.M. The Auditing Committee submitted the following report:

"We have examined the report of the Treasurer General and find that it agrees with the receipts and vouchers and is correct,"

(Signed) CHARLES A. FINN.
JOHN B. FURAY, S.J.
BROTHER PHILIP, F.S.C.
Auditing Committee.

The term of the Secretary General having expired, the General Executive Board then discussed the matter in the absence of the Reverend George Johnson, the present incumbent. The Very Reverend James A. Burns, C.S.C.,

Ph.D., was appointed Acting Secretary. It was voted to re-elect the Reverend George Johnson, Ph.D., Secretary General for the regular term of three years, the ballot being cast by the Acting Secretary.

The General Executive Board voted to go on record in appreciation of the work of the Right Reverend Treasurer General, who, despite his many arduous duties, has given his most careful attention to the financial affairs of the Association.

It was voted to authorize the President General to appoint the regular Committees on Program, Finance, and Publications, said committees to have the same powers as those heretofore granted to similar committees.

It was voted that the Executive Board authorize the President General to appoint the usual Committees on Nominations and Resolutions.

The meeting adjourned at 5:00 P. M.

GEORGE JOHNSON,
Secretary.

THIRD MEETING

WASHINGTON, D. C., November 15, 1935, 10:00 A. M.

The meeting of the General Executive Board of the National Catholic Educational Association was called to order by the Most Reverend Chairman at the Shoreham Hotel, Washington, D. C., 10:00 A. M., November 15, 1935.

Present were: The President General, the Most Rev. Francis W. Howard, D.D., the Most Rev. John B. Peterson, D.D., Rev. John B. Furay, S.J., Rev. Joseph J. McAndrew, A.M., LL.D., Rev. Charles A. Finn, D.D., P.P., Very Rev. Francis Luddy, Rev. Aloysius J. Hogan, S.J., Rev. William F. Cunningham, C.S.C., Ph.D., Rev. P. A. Roy, S.J., A.M., Rev. Joseph J. Edwards, C.M., A.M., Brother Benjamin, C.F.X., A.M., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., and the Rev. George Johnson, Ph.D.

Very Rev. Msgr. Francis J. Macelwane, A.M., Chairman

of the Superintendents' Section, and the Very Rev. John P. O'Mahoney, Provincial of the Viatorians, were present as invited guests.

The minutes of the previous meeting were read and approved.

The Most Reverend President General paid a tribute to the memory of the Reverend Francis M. Connell, S.J., who had passed away since the last meeting of the Executive Board. He also paid tribute to the late Bishop of Harrisburg, the Most Reverend Philip R. McDevitt, who was being buried that day.

The Executive Board then listened to reports on the present state of the Association and its Departments. The Secretary General reported for the Association as a whole, Father McAndrew for the Seminary Department, Father Hogan for the College Department, Father Roy for the Secondary-School Department, and Father Campbell for the Parish-School Department.

It was voted to elect the Reverend Daniel M. O'Connell, S.J., Ph.D., a member of the Executive Board to succeed the late Reverend Father Connell, S. J.

It was voted that the Annual Meeting for the year 1936 would be in the form of a large general meeting, the details of arrangement to be left to the Program Committee with power to act. It was voted to hold the Annual Meeting on Tuesday, Wednesday, and Thursday of Easter Week.

It was voted that the Superintendents' Section be constituted a Department in the Association, said Department to be known as School-Superintendents' Department, with full departmental representation on the General Executive Board.

It was voted that a committee be appointed representing the School-Superintendents' Department, the Parish-School Department, and the Secondary-School Department to discuss ways and means for coordinating the work of these three Departments and to bring about the best cooperation of all concerned. The Most Reverend President General

appointed the following committee: Rev. P. A. Roy, S.J., A.M., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., and Very Rev. Msgr. Francis J. Macelwane, A.M.

It was voted to accept Very Rev. Msgr. Francis J. Macelwane, A.M., Rev. Thomas V. Cassidy, A.M., S.T.L., and Rev. Joseph H. Ostdiek, A.M., as members of the Executive Board, representing the Department of School Superintendents.

It was voted to appoint a Committee on Organization. The Most Reverend President General appointed the following committee: The chairman of this committee to be the Most Reverend John B. Peterson, D.D., and the committee to consist of the Presidents of the different Departments, and the Secretary General.

The meeting adjourned at 1:00 P. M.

GEORGE JOHNSON,
Secretary.

FINANCIAL REPORT

OF

The National Catholic Educational Association

TREASURER GENERAL'S REPORT

Philadelphia, Pa., June 30, 1935.

Receipts

1934	To Cash—	
July 1.	Balance on hand.....	\$ 785.28
July 24.	Dues from College Misericordia, Dallas, Pa.....	20.00
July 24.	Dues from Mr. William P. Cunningham, New York.....	2.00
Oct. 16.	Received per Secretary General.....	2,000.00
1935		
Apr. 2.	Received per Secretary General.....	800.00
May 17.	Received per Secretary General.....	3,000.00
June 27.	Received per Secretary General.....	1,500.00
Total cash received.....		\$8,107.28

Expenditures

1934	By Cash—	
July 1.	U. S. Government Tax—Per bank statement.....	\$.06
July 31.	U. S. Government Tax—Per bank statement.....	.18
Aug. 29.	Order No. 1. American Council on Education—Constituent membership dues, 1934-35.....	100.00
Aug. 29.	Order No. 2. Stevens Hotel—Balance on account, expenses of Annual Meeting, Chicago, Ill., June 27 and 28, 1934.....	9.20
Aug. 29.	Order No. 3. N. C. E. A. Washington Bank Account—Reimbursement for payment to Stevens Hotel, June 29, 1934, expenses of Annual Meeting, Chicago, Ill., June 27 and 28, 1934.....	26.51
Aug. 29.	Order No. 4. Security Storage Co.—Rental of vaults for publications	39.00
Aug. 29.	Order No. 5. Terminal Press, Inc.....	9.50
Aug. 30.	Order No. 6. Business Management, National Catholic Welfare Conference—	
	Office rent, July 1 to Aug. 31, 1934.....	50.00
	Mimeographing	9.55
	Reimbursement for payment of long-distance telephone calls and Federal tax on same.....	15.60
	Reimbursement for payment of telegrams and Federal tax on same.....	2.10
Aug. 31.	U. S. Government Tax—Per bank statement.....	.02
Sept. 30.	U. S. Government Tax—Per bank statement.....	.10
Oct. 13.	Order No. 7. Security Storage Co.—Rental of vaults for publications	39.00

Oct. 13.	Order No. 8.	Business Management, National Catholic Welfare Conference—Office rent, Sept. 1 to Oct. 31, 1934..	50.00
Oct. 13.	Order No. 9.	Charles G. Stott & Co., Inc.—Office supplies.....	7.15
Oct. 13.	Order No. 10.	N. C. E. A. Office Expense Account.....	10.00
Oct. 13.	Order No. 11.	Office Help—Salary, July 1 to Sept. 30, 1934.....	500.00
Oct. 13.	Order No. 12.	Boardman, Haas & Geraghty, Inc.—Premium, Insurance Bond, Treasurer General, Oct. 29, 1934, to Oct. 29, 1935.....	12.50
Oct. 13.	Order No. 13.	Shoreham Hotel—Expenses of Executive Board meeting, Washington, D. C., Sept. 25, 1934, and Advisory Committee meeting, Washington, D. C., Sept. 26, 1934.....	69.60
Oct. 13.	Order No. 14.	Rev. D. M. O'Connell, S.J., Ph.D., Secretary—Expenses of Committee on Accrediting, July 1, 1934, to June 30, 1935.....	500.00
Oct. 31.		U. S. Government Tax—Per bank statement.....	.12
Nov. 30.		U. S. Government Tax—Per bank statement.....	.06
Dec. 7.	Order No. 15.	Members of Executive Board and Advisory Committee—Expenses in attending Executive Board meeting, Washington, D. C., Sept. 25, 1934, and Advisory Committee meeting, Washington, D. C., Sept. 26, 1934.....	388.66
Dec. 7.	Order No. 16.	Terminal Press, Inc.....	17.25
Dec. 31. 1935		U. S. Government Tax—Per bank statement.....	.26
Feb. 14.	Order No. 17.	Member of Executive Board and Advisory Committee—Expense in attending Executive Board Meeting, Washington, D. C., Sept. 25, 1934, and Advisory Committee meeting, Washington, D. C., Sept. 26, 1934.....	10.03
Feb. 14.	Order No. 18.	Schulte & Cappell—Printing.....	77.50
Feb. 14.	Order No. 19.	Office Help—Salary, Oct. 1 to Dec. 31, 1934.....	500.00
Feb. 14.	Order No. 20.	Business Management, National Catholic Welfare Conference—Office rent, Nov. 1, 1934, to Jan. 31, 1935	75.00
Feb. 14.	Order No. 21.	Security Storage Co.—Rental of vaults for publications	39.00
Apr. 4.	Order No. 22.	Bellevue-Stratford Hotel—Expenses of Advisory Committee meeting, Philadelphia, Pa., Jan. 28, 1935...	22.60
Apr. 4.	Order No. 23.	Ransdell Incorporated—Printing.....	24.50
Apr. 4.	Order No. 24.	Business Management, National Catholic Welfare Conference— Office rent, Feb. 1 to March 31, 1935.....	50.00
		Reimbursement for payment of long-distance telephone call.....	1.40
		Reimbursement for payment of telegrams.....	1.33
Apr. 4.	Order No. 25.	Union Envelope Co.....	35.23
Apr. 4.	Order No. 26.	Postage—Annual statements	93.00
		N. C. E. A. Office Expense Account.....	10.00
May 21.	Order No. 27.	Members of Advisory Committee—Expenses in attending meeting, Philadelphia, Pa., Jan. 28, 1935.	87.00
May 21.	Order No. 28.	Office Help—Salary, Jan. 1 to March 31, 1935.....	500.00
May 21.	Order No. 29.	Security Storage Co.—Rental of vaults for publications	39.00

FINANCIAL REPORT

25

May 21.	Order No. 30.	Virginia Paper Co.....	11.01
May 21.	Order No. 31.	Business Management, National Catholic Welfare Conference—	
		Office rent, Apr. 1 to May 31, 1935.....	50.00
		Mimeographing	2.25
		Reimbursement for payment of telegrams.....	1.33
		Reimbursement for payment of expressage.....	.84
May 21.	Order No. 32.	Ransdell Incorporated—Printing.....	212.81
May 21.	Order No. 33.	Ransdell Incorporated—Printing Annual Report, 1934	1,475.85
Total cash expended.....			\$5,176.15

Summary

1935			
June 30.	Total cash received to date.....	\$	8,107.28
June 30.	Bills paid as per orders.....		5,176.15
June 30.	Cash on hand in Treasurer General's account.....	\$	2,931.13
June 30.	Due from Secretary General's office, balance of receipts to June 30, 1935		3,820.82
June 30.	Total cash on hand.....	\$	6,751.95
Total receipts of year.....		\$11,928.10	
Net receipts of year.....		\$	6,751.95

(Signed) JOHN J. BONNER,
Treasurer General.

RECEIPTS OF THE SECRETARY GENERAL'S OFFICE

The following is an itemized statement of the receipts of the office of the Secretary General for the year, July 1, 1934, to June 30, 1935.

July, 1934

1. Cash on hand	\$3,100 33
2. Most Rev. G. Shaughnessy, Seattle	10 00
2. Most Rev. A. J. Smith, Nashville	5 00
2. Mt. St. Mary Eccl. Sem., Em- mitsburg, Md.	25 00
2. Loyola Univ., New Orleans	20 00
2. Univ. Santa Clara, Santa Clara, Calif.	20 00
2. Nazareth Coll., Nazareth, Mich..	20 00
2. Acad. Sacred Heart, Lake Forest Ill.	40 00
2. Bishop McDonnell Mem. H. Sch., Brooklyn	10 00
2. Holy Ghost Acad., Techny, Ill.	20 00
2. Inst. Notre Dame, Baltimore	10 00
2. Notre Dame H. Sch., Cleveland	10 00
2. Seton H. Sch., Cincinnati	20 00
2. Stella Niagara Sem., Stella Ni- agara, N. Y.	10 00
2. Rev. J. P. Hanrahan, Albany	10 00
2. Bro. Eugene, Brooklyn	2 00
2. Rev. E. Carlin, Flemingsburg, Ky.	2 00
2. Most Rev. J. R. Crimont, Juneau, Alaska	2 00
2. Grammar Sch. Inst. Notre Dame, Baltimore	2 00
2. Immaculate Conception Grammar Sch., Lowell, Mass.	2 00
2. Rev. L. M. Keenan, Harvard, Ill.	4 00
2. Miss M. R. Locher, Detroit	2 00
2. Rev. P. J. Lydon, Menlo Park, Calif.	2 00
2. Mr. A. W. Lynch, Chicago	2 00
2. Miss M. J. McElroy, Doylestown, Pa.	2 00
2. Rev. F. McNelis, Altoona	2 00
2. Mother M. Eveline Mackey, Grand Rapids	2 00
2. Miss M. C. Murphy, Roslindale, Mass.	4 00
2. Rev. H. J. Reis, Lake Linden, Mich.	2 00
2. St. Agnes Sch., Sparkill, N. Y.	2 00
2. St. Boniface Sch., Stewart, Minn.	2 00
2. St. Christopher Sch., Baldwin, L. I., N. Y.	2 00
2. St. Francis de Sales Sch., Phila- delphia	2 00
2. Sch. Srs. Notre Dame, Loretto, Minn.	2 00
2. Sr. Madeleine, Portsmouth, Va.	2 00
2. Sr. M. Ambrose, Ambridge, Pa.	6 00
2. Sr. M. Anguinas, Grand Rapids	2 00
2. Sr. M. Louise, Providence	2 00
2. Sr. M. de Lourdes, Camden, N. J.	6 00
2. Sr. M. Lucia, New Ulm, Minn.	2 00
2. Sr. M. Salesia, Caldwell, Ohio	2 00
2. Sr. Miriam Ursula, New York	6 00
2. Srs. Holy Names, Chicago	6 00
2. Srs. Holy Names, Pomona, Calif.	2 00
2. Srs. Mercy, Ansonia, Conn.	14 00

July, 1934

2. Srs. Notre Dame, Redwood City, Calif.	14 00
2. Srs. St. Benedict, St. Cloud	2 00
2. Rev. G. F. X. Strassner, Hope, Ark.	2 00
2. Rev. D. B. Zuchowski, Clayton, N. Mex.	2 00
5. Benziger Bros., Chicago	2 00
5. Rt. Rev. P. P. Crane, St. Louis	2 00
5. Dr. G. H. Derry, Detroit	2 00
5. Rev. J. W. Gilrain, Manchester	2 00
5. Rev. J. Hensbach, Dimock, S. Dak.	2 00
5. Mother M. Alodie, Pawtucket, R. I.	2 00
5. St. Luke Sch., Whitestone, N. Y.	2 00
5. Srs. Notre Dame, Springfield, Mass.	2 00
6. Sr. M. Aquinas, Brooklyn	2 00
6. Rev. A. Strazzoni, Syracuse	2 00
7. St. Catherine Sch., Pelham, N. Y.	2 00
7. Sr. M. Agnes, Richmond	2 00
7. Ursuline Nuns, Woodhaven, N. Y.	6 00
8. Miss R. A. Perry, Louisville	3 00
9. St. Joseph Coll., Philadelphia	20 00
9. Mother Josephine, Hartford	10 00
9. Dr. R. A. Mutkowsky, Detroit	2 00
9. St. Elizabeth Par. Sch., Minne- apolis	2 00
10. Augustinian Coll. Villanova, Vil- lanova, Pa.	20 00
10. Sr. M. Angela, Cincinnati	2 00
10. Srs. Loretto, Mora, N. Mex.	26 00
11. St. Mary Coll., Winona	20 00
12. Rev. G. P. Johnson, Portland, Me.	2 00
12. Mother M. Jolendis, St. Louis	8 00
13. St. Mary H. Sch., Bird Island, Minn.	6 00
13. Rev. F. P. Stack, Detroit	2 00
16. Sr. M. Mechtildis, Cleveland	2 00
17. Loretto Heights Coll., Loretto P. O., Colo.	20 00
17. Miss W. L. McGrath, Brooklyn	2 00
17. Srs. St. Martha, Charlottetown, P. E. I., Canada	8 00
17. Srs. Visitation, Brooklyn	2 00
18. Acad. Mt. St. Ursula, New York	10 00
18. Rev. F. Norbert, Aurora, Ill.	2 00
19. Rev. J. T. McMahon, South Perth, Australia	2 06
20. Queens Borough Public Library, Jamaica, N. Y.	2 00
21. Rev. I. Fealy, Woodlawn, Md.	2 00
23. St. Mary Lake Sem., Mundelein, Ill.	25 00
23. Mother Superior, Allison Park, Pa.	2 00
23. Sr. Superior, St. Mary Conv., Beaver Falls, Pa.	2 00
23. Sr. Superior, St. Joseph Conv., Braddock, Pa.	2 00

July, 1934

23. Sr. Superior, St. Ann Conv., Castle Shannon, Pa.	2 00
23. Sr. Superior, St. Joseph Conv., Dover, Ohio	2 00
23. Sr. Superior, St. Joseph Conv., Duquesne, Pa.	2 00
23. Sr. Superior, All Saints' Conv., Etna, Pa.	2 00
23. Sr. Superior, St. Mary Conv., Ford City, Pa.	2 00
23. Sr. Superior, St. Mary Conv., Glenshaw P. O., Pa.	2 00
23. Sr. Superior, St. Margaret Sch., Greentree, Pa.	2 00
23. Sr. Superior, St. Agnes Sch., Homestead P. O., Pa.	2 00
23. Sr. Superior, St. Mary Conv., Johnstown, Pa.	2 00
23. Sr. Superior, St. Michael Sch., Johnstown, Pa.	2 00
23. Sr. Superior, St. Mary Conv., McKeesport, Pa.	2 00
23. Sr. Superior, St. Mary Conv., McKees Rocks, Pa.	2 00
23. Sr. Superior, St. Francis Conv., Munhall, Pa.	2 00
23. Sr. Superior, Sacred Heart Conv., New Philadelphia, Ohio	2 00
23. Sr. Superior, St. Boniface Conv., Penn Station, Pa.	2 00
23. Sr. Superior, Holy Trinity Conv., Pittsburgh	2 00
23. Sr. Superior, Mt. Immaculata, Pittsburgh	2 00
23. Sr. Superior, St. Ambrose Conv., Pittsburgh	2 00
23. Sr. Superior, St. Basil Conv., Pittsburgh	2 00
23. Sr. Superior, St. Joseph H. Sch., Pittsburgh	2 00
23. Sr. Superior, St. Martin Conv., Pittsburgh	2 00
23. Sr. Superior, St. Norbert Conv., Pittsburgh	2 00
23. Sr. Superior, St. Cecilia Conv., Rochester, Pa.	2 00
23. Sr. Superior, St. Mary Conv., Sharpsburg, Pa.	2 00
23. Sr. Superior, St. Alphonsus Conv., Springdale, Pa.	2 00
23. Sr. Superior, Sacred Heart Conv., Tarentum, Pa.	2 00
23. Sr. Superior, St. Alphonsus Sch., Wexford, Pa.	2 00
24. Most Rev. G. P. O'Hara, Phila- delphia	25 00
24. Bro. Francis Louis, Poughkeep- sie, N. Y.	2 00
24. St. John Acad., Rensselaer, N. Y.	2 00
25. Rev. W. R. Kelly, New York.	10 00
26. SS. Simon & Jude Sch., Brooklyn	4 00
27. Most Rev. J. P. McCloskey, Jaro, Hilo, P. I.	2 00
27. Rt. Rev. Msgr. J. H. McMahon, New York	2 00
28. Miss J. M. Delaney, Woodhaven, L. I., N. Y.	6 00
28. St. Michael Sch., Grand Forks, N. Dak.	2 00
31. Rev. A. H. Feldhaus, Carthage, N. Y.	2 00

CONVENTION RECEIPTS

June, 1934

27. Very Rev. J. A. Behles, Kirk- wood, Mo.	2 00
27. Mr. A. F. Benziger, New York.	2 00
27. Bro. Agathe, Notre Dame, Ind.	2 00
27. Bro. Eugene A. Paulin, Kirk- wood, Mo.	2 00
27. Bro. Lawrence Sixtus, Evanston, Ill.	2 00
27. Bro. Philip, Washington	4 00
27. Rev. D. M. Burke, West De Pere, Wis.	2 00
27. Rt. Rev. Msgr. E. J. Cahill, Litchfield, Ill.	2 00
27. Very Rev. D. H. Conway, Kan- sas City, Mo.	2 00
27. Rev. W. J. Deacy, Washington.	2 00
27. Rev. W. J. Donovan, Batavia, Ill.	2 00
27. Rev. F. X. Dougherty, Buffalo.	2 00
27. Rev. P. F. Doyle, Chicopee, Mass.	2 00
27. Rev. J. M. Duffy, Rochester.	2 00
27. Very Rev. C. A. Finn, Brockton, Mass.	2 00
27. Rev. G. Fitzgibbon, Chicago	2 00
27. Mr. E. A. Fitzpatrick, Milwaukee	2 00
27. Rev. G. J. Flanigen, Nashville.	2 00
27. Rev. R. Gross, Dongan Hills, S. I., N. Y.	4 00
27. Rev. A. Hanses, Ashland, Ky.	2 00
27. Very Rev. R. S. Johnston, St. Louis	2 00
27. Rev. P. M. Judson, Villanova, Pa.	2 00
27. Rev. J. E. Lamek, St. Louis.	2 00
27. Rev. F. Luddy, Rochester.	2 00
27. Very Rev. J. J. McAndrew, Em- mitsburg, Md.	2 00
27. Rev. W. D. McCarthy, Denver.	2 00
27. Rev. L. A. Markle, Toronto, Ont., Canada	2 00
27. Very Rev. J. Moynihan, St. Paul	2 00
27. Very Rev. A. J. Muench, St. Francis, Wis.	2 00
27. Very Rev. A. H. Poetker, Detroit	2 00
27. Rev. D. Rapp, Dongan Hills, S. I., N. Y.	2 00
27. Rev. J. Reiner, Chicago	2 00
27. Rev. H. Rigney, Girard, Pa.	2 00
27. Very Rev. H. E. Ring, San Francisco	2 00
27. Mr. F. J. Rooney, Chicago.	2 00
27. Rev. C. Stee, Burlington, Wis.	2 00
27. Rev. T. E. Stritch, New Orleans	2 00
27. Very Rev. J. P. Sweeney, Buffalo	2 00
27. Rev. J. A. VanHeertum, Chicago	2 00
27. Mr. L. J. Walsh, Chicago	2 00
27. Rt. Rev. Msgr. J. M. Wolfe, Dubuque	2 00
28. Alvernia H. Sch., Chicago	20 00
28. Rev. J. B. Bassich, Spring Hill, Ala.	2 00
28. Very Rev. A. Simon, Belleville.	2 00
28. Sr. M. Jutta, Milwaukee	2 00
29. Mt. Carmel Acad., Wichita	10 00
29. Mt. St. Mary, Kenmore, N. Y.	10 00
29. St. Joseph Acad., Stevens Point, Wis.	10 00
29. Ursuline Acad., Cleveland.	30 00
29. Mother M. Angelique, San An- tonio	2 00
29. Mother M. Barbara, Kirkwood, Mo.	2 00

June, 1934

29. Sr. M. Aquinas, Sioux City....	2 00
29. Sr. M. Delphinus, Chicago	2 00
29. Sr. M. Theophilia, Springfield, Ill.	2 00

August, 1934

1. Coll. Misericordia, Dallas, Pa....	20 00
1. Mr. W. P. Cunningham, New York	2 00
2. Very Rev. A. F. Canon Isenberg, Lafayette, La.	6 00
2. St. Joseph Sch., Amesbury, Mass.	2 00
2. Sr. Athanasius, Lansdale, Pa.....	2 00
3. Rev. J. M. Bourgeois, Ville Platte, La.	8 00
3. Sr. Benedicta, Erie	2 00
3. Sr. M. Concepta, Bronx, New York	2 00
6. Sr. St. John B. de Rossi, Whitney Pier, N. S., Canada	4 00
7. Sch. Srs. Notre Dame, Cambridge, Mass.	2 00
10. Rev. T. F. Shea, Bristol, Conn.	2 00
10. Sr. M. Helen, Bristol, R. I.	4 00
14. Clarke Coll., Dubuque	40 00
14. Holy Names Cent. H. Sch., Oakland, Calif.	20 00
15. Mr. W. J. McGinley, New Haven, Conn.	4 00
17. St. Jane Frances de Chantal Sch., Easton, Pa.	4 00
20. Rev. M. Ahern, Weston, Mass.	2 00
20. Mr. H. Krone, Hackensack, N. J.	4 00
20. Sr. M. Bernard, West Philadelphia	2 00
27. Rev. J. A. Byrnes, St. Paul.	8 00
27. Sr. M. Ellen, Hollywood, Calif.	2 00
27. Srs. Charity, Cincinnati	2 00
28. Gonzaga Univ., Spokane	55 00
28. Rev. J. M. Stadelman, New York	2 00
29. Chaminade Coll. H. Sch. Dept., Clayton, Mo.	30 00
29. St. Francis de Sales Sch., Newport, Ky.	2 00
29. St. Mary H. Sch., Omaha.	2 00
30. St. Aloysius Acad., New Lexington, Ohio	20 00
30. Benedictine Srs., Covington, La.	2 00
30. K. of C. Educational Bureau, New Haven, Conn.	4 00
31. Sr. M. Cordula, Great Falls	2 00

September, 1934

3. Rev. C. W. Burkart, Montgomery, Ind.	4 00
4. Ursuline Acad., Louisville	2 00
5. D. Cardinal Dougherty, Philadelphia	100 00
10. Mr. F. J. Drobka, Washington.	4 00
10. Very Rev. J. J. Greaney, Pittsburgh	2 00
10. Marywood Coll. Library, Scranton	2 00
10. St. Francis Assisi Sch., Norristown, Pa.	2 00
10. Sr. M. Hortense, Grand Rapids.	6 00
10. Srs. Notre Dame, Canton, Ohio.	6 00
11. St. Peter Coll., Jersey City, N. J.	2 00
12. Acad. Our Lady Mercy, Milford, Conn.	20 00
13. Sr. Superior, Utica Cath. Acad., Utica, N. Y.	2 00
14. Immaculate Heart Coll., Hollywood, Calif.	95 00

September, 1934

14. Rev. P. J. Quinn, San Francisco	2 00
15. Acad. Holy Child Jesus, Suffern, N. Y.	20 00
15. Sr. M. Felicitas, Chicago	2 00
17. Mr. G. A. Pfau, Dayton, Ohio	2 00
18. St. Francis de Sales Sch., St. Paul	2 00
21. St. Catherine Acad., Valley City, N. Dak.	2 00
21. Sr. M. Carmela, Syracuse	2 00
24. Mr. J. P. Hurley, Brooklyn.....	2 00

October, 1934

2. St. Peter Coll., New Iberia, La.	2 00
5. Rev. J. H. MacDonald, Victoria, B. C., Canada	2 00
6. Coll. Notre Dame, Belmont, Calif.	20 00
6. St. Agnes Sch., St. Paul.	2 00
8. St. Ambrose Coll., Davenport.	20 00
8. Prof. J. E. Hagerty, Columbus.	2 00
8. Rev. J. J. Mahon, Baldwin, L. I., N. Y.	2 00
10. Bro. Calixtus, New York	2 00
10. Sr. M. Jane Frances, Clinton, Iowa	2 00
11. St. Francis Xavier Sch., Brooklyn	2 00
12. Univ. Detroit, Detroit	60 00
13. Miss E. J. Gardner, Milwaukee.	8 00
15. Christian Bros., H. Sch., St. Louis	40 00
17. St. Joseph Acad., Columbus.	10 00
17. Rev. E. J. Burns, Troy, N. Y.	4 00
20. Mr. M. L. Melzer, Milwaukee.	2 00
20. Srs. Notre Dame, Cold Spring, Ky.	4 00
24. John Carroll Univ., Cleveland.	20 00
24. Acad. Sacred Heart, Philadelphia	10 00
31. Georgiancourt Coll., Lakewood, N. J.	20 00

November, 1934

1. Mt. St. Francis Prep. Sch., Floyds Knob, Ind.	4 00
5. Rev. T. J. Finn, Norwalk, Conn.	6 00
5. Sr. M. Benildis, Marylhurst, Oreg.	2 00
10. Srs. Divine Providence, Ludlow, Ky.	2 00
12. St. Mary Star Sea Sch., Beverly, Mass.	2 00
16. Sr. M. St. Charles, Santa Rosa, Calif.	10 00
16. Miss A. C. Ferry, San Francisco	2 00
19. Very Rev. A. H. Rabe, San Antonio	2 00
20. Sr. M. Grace, Hooksett, N. H.	2 00
24. Rev. A. J. Dean, Toledo	4 00
30. Rev. J. B. Mullin, Boston.	2 00

December, 1934

4. Rt. Rev. Msgr. F. A. Rempe, Chicago	2 00
13. St. Felix Capuchin Monastery, Huntington, Ind.	30 00
13. Rev. D. M. Halpin, Dayton, Ohio	2 00
20. Rev. L. D. Robert, Fall River.	2 00
24. Rev. J. K. Sharp, Huntington, L. I., N. Y.	10 00
26. St. Mary Univ., San Antonio.	20 00
29. St. Bernard Coll., St. Bernard, Ala.	80 00

January, 1935

2. St. Ludwig Sch., Philadelphia ..	4 00
2. Sr. M. Borromeo, Albany	6 00
7. Rev. T. P. Mulligan, Cleveland...	6 00
10. Immaculate Conception Sch., Rochester	2 00
10. Sr. M. Bertrand, Scranton	2 00
12. Rev. D. Hayne, Davenport	2 00
12. St. Augustine Sch., Bridgeport, Pa.	2 00
14. Marquette Univ., Milwaukee....	20 00
17. St. Mary Coll. Library, St. Mary Coll. P. O., Calif.	20 00
23. Rev. E. D. Daly, So. Lawrence Mass.	2 00
23. Srs. Mercy, Philadelphia	2 00
25. Rev. J. T. McMahon, South Perth, Australia	2 10
31. Sr. M. Liguori, East Providence	2 00

February, 1935

2. Rev. J. F. Selting, Leavenworth	2 00
7. Messmer H. Sch., Milwaukee....	20 00
9. Calgary Separate Sch. Board, Cal- gary, Alberta, Canada	2 00
11. Mercyhurst Coll., Erie	20 00
12. Sr. Superior, Sacred Heart Sch., Oakland, Calif.	2 00
13. Acad. Holy Child Jesus, Sharon Hill, Pa.	10 00
13. Srs. Holy Child Jesus, Sharon Hill, Pa.	2 00
17. Srs. St. Francis, Milwaukee....	4 00
20. Ursuline Acad., Kirkwood, Mo....	2 00
28. Alma Coll. Library, Alma, Calif.	2 00
28. Postage	36
28. Report	1 00

March, 1935

7. Srs. Charity Nazareth, Covington	4 00
8. Rev. J. M. O'Hara, Catasauqua, Pa.	2 00
11. St. Peter Claver Sch. (Girls), Philadelphia	6 00
14. Rev. M. Brennan, Maynooth, Ire- land	2 00
14. Mr. Thomas Ryan, Chicago	2 00
15. Rev. E. J. McFadden, Seattle....	2 00
18. Dr. L. F. Kuntz, Notre Dame, Ind.	2 00
18. Rev. I. Zimblys, Philadelphia....	4 00
22. Rev. H. A. Hennon, Littleton, N. H.	2 00
30. Reports	6 00

April, 1935

8. Nazareth Junior Coll., Nazareth, Ky.	20 00
8. Rev. J. J. Laux, Covington....	2 00
9. St. Angela Hall Acad., Brooklyn	10 00
9. Rev. J. T. McMahon, South Perth, Australia	4 00
12. Rev. M. J. Haddigan, Peoria ...	2 00
15. D. Cardinal Dougherty, Philadel- phia	100 00
16. W. Cardinal O'Connell, Boston...	100 00
16. Most Rev. J. J. Glennon, St. Louis	25 00
16. Most Rev. H. Althoff, Belleville.	5 00
16. Most Rev. F. W. Howard, Covington	100 00
16. Most Rev. J. F. Noll, Fort Wayne	10 00

April, 1935

16. Most Rev. H. P. Rohlman, Daven- port	25 00
16. Most Rev. J. Schrems, Cleveland	25 00
17. Miss A. A. Morey, Troy, N. Y....	2 00
18. Rev. F. X. Shea, Yonkers, N. Y.	2 00
20. Most Rev. J. M. Gannon, Erie...	10 00
20. Most Rev. T. F. Lillis, Kansas City	25 00
20. Most Rev. J. E. Ritter, Indian- apolis	10 00
20. Most Rev. A. J. Smith, Nashville	10 00
20. Most Rev. C. H. Winkelmann, St. Louis	10 00
20. Very Rev. Msgr. B. Biegel, El- wood, Ind.	6 00
20. Srs. St. Joseph, Elwood, Ind....	6 00
25. Sr. M. Agnella, Columbus, Nebr.	6 00
27. Most Rev. J. J. Cantwell, Los Angeles	25 00
27. Most Rev. J. E. Cassidy, Fall River	100 00
27. St. Matthew Sch., Milwaukee...	14 00

CONVENTION RECEIPTS

April, 1935

24. Loretto Acad., Chicago	10 00
24. Bro. Alphonsus Schrufer, Kirk- wood, Mo.	4 00
24. Bro. Bonaventure, Evansville, Ind.	2 00
24. Bro. Eugene A. Paulin, Kirk- wood, Mo.	2 00
24. Bro. George N. Sauer, Dayton, Ohio	6 00
24. Bro. Lawrence Sixtus, Winona...	2 00
24. Bro. Philip, Ammendale, Md....	2 00
24. Mr. W. C. Bruce, Milwaukee....	2 00
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24. Rev. W. J. Deacy, Washington...	2 00
24. Rev. W. J. Donovan, Batavia, Ill.	2 00
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24. Rev. C. A. Finn, Brockton, Mass.	2 00
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24. Rev. L. M. Keenan, Harvard, Ill.	2 00
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24. Rev. J. E. Lamek, St. Louis....	2 00
24. Rev. F. Luddy, Rochester	2 00
24. Rev. J. J. McAndrew, Emmits- burg, Md.	2 00
24. Rt. Rev. Msgr. A. J. Muench, St. Francis, Wis.	2 00
24. Rev. W. J. Murphy, Newton, Mass.	2 00
24. Rt. Rev. Msgr. G. J. Rehling, Cincinnati	2 00
24. Rev. A. G. Schmidt, Chicago....	2 00
24. Sr. M. Adelgunde, Milwaukee...	2 00
24. Sr. M. Dafrosa, Sterling, Ill....	2 00
24. Rev. C. Stec, Burlington, Wis...	2 00
24. Rev. T. E. Stritch, New Orleans	2 00
24. Rev. J. P. Sweeney, Buffalo....	2 00
24. Very Rev. J. C. Walsh, Boston...	2 00
24. Mr. L. J. Walsh, Chicago	2 00
25. St. Mel H. Sch., Chicago	10 00
25. Bro. L. Jerome, Glencoe, Mo....	2 00

April, 1935

25. Mother M. Agatha, Chicago	2 00
25. Mother M. Theodore, Dubuque ..	2 00
25. Sr. M. Januarius, Sinsinawa.	
Wis.	2 00
25. Sr. M. Joachim, Faribault, Minn.	2 00
25. Sr. M. Samuela, Faribault, Minn.	2 00
25. Rev. L. Wernsing, Indianapolis...	2 00

May, 1935

3. St. Mary Sem., Baltimore	25 00
3. Camden Cath. H. Sch., Camden,	
N. J.	10 00
3. St. Benedict Prep. Sch., Newark	10 00
3. Rev. F. A. Brady, Philadelphia...	2 00
3. Mr. H. S. Brown, New York.....	2 00
3. Rev. W. T. Dillon, Brooklyn....	2 00
3. Rev. J. F. Dwyer, Jersey City,	
N. J.	4 00
3. Rev. H. P. Shea, New York....	2 00
4. St. Joseph Sem., Yonkers, N. Y.	25 00
4. St. Vincent Sem., Latrobe, Pa.	25 00
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4. St. Mary Manor & Ap. Sch., So.	
Langhorne, Pa.	10 00
4. Emmanuel Coll., Boston	20 00
4. Aquinas Inst., Rochester	10 00
4. Marianist Prep., Beacon-on-Hud-	
son, N. Y.	10 00
4. St. Joseph Coll. H. Sch., Em-	
mitsburg, Md.	10 00
4. Very Rev. R. Adams, Callicoon,	
N. Y.	2 00
4. Rev. F. A. Atkinson, Pittsburgh	16 00
4. Rev. J. I. Barrett, Baltimore....	2 00
4. Very Rev. Msgr. P. N. Breslin,	
New York	8 00
4. Bro. Amian, Pawtucket, R. I....	2 00
4. Bro. Anthony, Brooklyn	2 00
4. Cathedral Boys H. Sch., New	
York	2 00
4. Rev. W. P. Clancy, Hooksett,	
N. H.	2 00
4. Rev. F. J. Connell, Esopus, N. Y.	2 00
4. Rev. B. Gerold, Pittsburgh.....	2 00
4. Rev. A. F. Hickey, Cambridge,	
Mass.	2 00
4. Rev. H. F. Hillenmeyer, Fort	
Thomas, Ky.	2 00
4. Immaculate Heart Mary Sch.,	
Brooklyn	2 00
4. Rev. G. P. Johnson, Portland, Me.	2 00
4. Rev. J. A. Karalius, Shenandoah,	
Pa.	2 00
4. Rt. Rev. Msgr. T. H. McLaughlin,	
Darlington, N. J.	2 00
4. Rev. J. J. Mahon, Baldwin, L.	
I., N. Y.	2 00
4. Missionary Franciscan Srs., New-	
ton, Mass.	2 00
4. Mother M. Anselm, Amityville,	
L. I., N. Y.	2 00
4. Rev. F. Nastvogel, Rochester ..	4 00
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delphia	2 00
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4. St. William Sch., Philadelphia ..	2 00
4. Sr. Francis Marie, Putnam, Conn.	2 00
4. Sr. M. Angeline, Brooklyn	10 00
4. Sr. Miriam Ursula, New York....	2 00
4. Srs. Christian Charity, Philadel-	
phia	2 00

May, 1935

4. Srs. Immaculate Heart Mary,	
Philadelphia	2 00
4. Srs. Mercy, Naugatuck, Conn....	2 00
4. Srs. Sacred Heart Mary, New	
York	2 00
4. Srs. St. Joseph, Mt. Airy Ave.,	
Philadelphia	2 00
4. Srs. St. Joseph, S. 62nd St.,	
Philadelphia	2 00
4. Srs. St. Joseph, York Rd., Phila-	
delphia	2 00
4. Rev. E. A. Stapleton, Yardley,	
Pa.	2 00
4. Rev. F. E. Tourscher, Villanova,	
Pa.	2 00
6. Mt. St. Mary Sem., Norwood,	
Ohio	25 00
6. St. Francis Sem., St. Francis,	
Wis.	25 00
6. St. Fidelis Prep. Sem., Herman,	
Pa.	10 00
6. St. Mary Coll., North East, Pa...	10 00
6. Salvatorian Sem., St. Nazianz,	
Wis.	10 00
6. De Paul Univ., Chicago	20 00
6. St. Bede Coll., Peru, Ill.	20 00
6. St. Joseph Coll., Philadelphia...	20 00
6. Seton Hall Coll., So. Orange,	
N. J.	20 00
6. Univ. Dayton, Dayton, Ohio ...	20 00
6. Marywood Coll., Scranton	20 00
6. Mt. St. Joseph Junior Coll.,	
Maple Mount, Ky.	20 00
6. Acad. Our Lady, Chicago	10 00
6. Acad. Villa Madonna, Covington,	
Ky.	10 00
6. Cathedral Latin Sch., Cleveland	
6. Cecilian Acad., Philadelphia	10 00
6. Marywood Sem., Scranton	10 00
6. Mt. St. Scholastica Acad., Atchi-	
son, Kans.	10 00
6. St. Agnes Acad., College Point,	
N. Y.	30 00
6. St. Joseph Prep. College, Kirk-	
wood, Mo.	10 00
6. Seton Hall, H. Sch., South	
Orange, N. J.	10 00
6. Srs. Notre Dame, Milwaukee...	10 00
6. Rev. D. F. Cunningham, Chicago	10 00
6. Rev. H. E. Keller, Harrisburg...	10 00
6. Rev. T. F. McCarthy, West Som-	
erville, Mass.	20 00
6. Rev. A. F. Munich, Bloomfield,	
Conn.	10 00
6. Rev. J. S. Barry, Bondsville,	
Mass.	2 00
6. Very Rev. J. A. Behles, Kirk-	
wood, Mo.	2 00
6. Benedictine Srs., Pittsburgh....	2 00
6. Blessed Agnes Sch., Chicago ...	2 00
6. Bro. Cassian, Buffalo	2 00
6. Bro. John A. Waldron, Kirk-	
wood, Mo.	4 00
6. Bro. Louis, Poughkeepsie, N. Y...	2 00
6. Very Rev. G. J. Bullion, Belle-	
vue, Pa.	2 00
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Dame, Ind.	2 00
6. Rev. F. C. Campbell, New York.	2 00
6. Rev. L. J. Carroll, Mobile, Ala..	2 00
6. Cathedral Central H. Sch., De-	
troit	4 00

May, 1935

6. Catholic Sch. Board, Chicago...	2 00
6. Rt. Rev. Msgr. R. G. Connor, Cincinnati	14 00
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6. Rev. J. B. Culemans, Moline, Ill.	2 00
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6. Rev. A. G. Meyering, Louisville	12 00
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6. Rev. C. Orth, Angola, Ind.	2 00
6. Our Lady Guadalupe Sch., Brooklyn	2 00
6. Very Rev. Father Provincial, S. J., St. Louis	2 00
6. Rev. G. Regenfuss, St. Francis, Wis.	2 00
6. Sacred Heart Sch., South Richmond, Va.	2 00
6. Sacred Heart Sch., Upper Darby, Pa.	4 00
6. St. Ambrose Sch., Philadelphia	2 00
6. St. Barbara Dioc. H. Sch., Brooklyn	2 00
6. St. Bernard Sch., Philadelphia	8 00
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6. St. Francis de Sales Sch., St. Paul	2 00
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6. St. Jean Baptiste Sch., New York	2 00
6. St. John Sch., Orange, N. J.	2 00
6. St. Martin Tours Sch., Philadelphia	2 00
6. SS. Peter & Paul H. Sch., So. Boston	2 00
6. St. Theresa Sch., Rochester	6 00
6. Sch. SS. Simon & Jude, Bethlehem, Pa.	2 00
6. Sch. Srs. Notre Dame, Brooklyn	2 00
6. Mr. V. L. Shields, Washington	2 00
6. Sr. M. Aquinas, Sioux City	2 00

May, 1935

6. Sr. M. Bernadette, Pittsburgh...	2 00
6. Sr. M. Bernard Weitzell, Wheeling	4 00
6. Sr. M. Bernardita, New York...	4 00
6. Sr. M. Cassiana, Chicago	2 00
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6. Srs. I. H. M., Philadelphia	2 00
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6. Srs. Notre Dame, Providence	2 00
6. Srs. St. Dominic, College Point, N. Y.	4 00
6. Srs. St. Francis, Gardenville, Md.	2 00
6. Srs. St. Francis, Rochester, Minn.	2 00
6. Srs. St. Joseph, Brooklyn	2 00
6. Srs. St. Joseph, Broad St., Philadelphia	2 00
6. Srs. St. Joseph, 12th St., Philadelphia	2 00
6. Miss Z. E. Stauf, Baltimore...	2 00
6. Rev. J. A. Ticken, Cincinnati	2 00
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6. Rev. C. Wallbraun, Teutopolis, Ill.	2 00
6. Rev. P. Walsh, Louisville	10 00
6. Rev. C. J. Warren, Brooklyn	2 00
6. Rev. H. J. Watterson, Westfield, N. J.	2 00
6. Rev. C. Wiederhold, Reading, Ohio	2 00
6. Xaverian Bros., Detroit	6 00
7. Immaculate Conception Sem., Darlington, N. J.	25 00
7. Pontifical Coll. Josephinum, Worthington, Ohio	25 00
7. St. John Boston Eccl. Sem., Boston	25 00
7. Canisius Coll., Buffalo	40 00
7. St. Procopius Coll., Lisle, Ill.	20 00
7. Acad. Holy Cross, Washington	10 00
7. John W. Hallahan Cath. Girls H. Sch., Philadelphia	10 00
7. Queen All Saints Dioc. H. Sch., Brooklyn	10 00
7. St. Catherine Acad., Lexington, Ky.	10 00
7. St. Joseph Acad., Cincinnati	10 00
7. Weber H. Sch., Chicago	10 00
7. Xavier H. Sch. of Coll. St. Francis Xavier, New York	10 00
7. Rev. M. A. Delaney, New York	10 00
7. Rev. F. X. E. Albert, New York	2 00
7. Assumption Sch., St. Paul	2 00
7. Rev. W. J. Barry, East Boston	2 00
7. Rt. Rev. Msgr. A. C. Breig, St. Francis P. O., Wis.	2 00
7. Bro. Anthony Saletel, Hamilton, Ohio	2 00
7. Bro. Eugene, Brooklyn	2 00
7. Bro. Fred. Hartwich, Dayton, Ohio	2 00
7. Bro. Joseph, Newport, R. I.	2 00
7. Very Rev. R. Butin, Washington	2 00
7. Christian Bros., St. Paul	4 00
7. Rev. F. M. Connell, New York	2 00

May, 1935

7. Rt. Rev. P. P. Crane, St. Louis	2 00
7. Very Rev. A. M. Cyr, Bedford, Mass.	2 00
7. Rev. C. F. Deady, Detroit	2 00
7. Rt. Rev. Msgr. T. J. E. Devoy, Manchester	2 00
7. Rev. C. J. Drew, New York	2 00
7. Rev. E. T. Dunne, Wellesley, Mass.	2 00
7. Very Rev. P. H. Durkin, Rock Island, Ill.	2 00
7. Rev. W. F. Friary, Newton, Mass.	2 00
7. Rev. J. E. Grady, Rochester	2 00
7. Holy Name Sch. (Boys' Dept.), Brooklyn	2 00
7. Immaculata Sem., Washington	2 00
7. Rev. W. A. Kane, Youngstown, Ohio	2 00
7. Rev. C. M. Kavanagh, Bethel, Conn.	2 00
7. Rev. F. M. Kenny, Malone, N. Y.	2 00
7. Rev. A. G. Koenig, Cincinnati	2 00
7. Mother M. Gerard, Stella Niagara P. O., N. Y.	2 00
7. Mother M. Joseph, Caldwell, N. J.	2 00
7. Mother of Mercy Sch., Washington, N. C.	2 00
7. Rev. J. F. Naab, Winfield Junction, N. Y.	2 00
7. Rt. Rev. Msgr. J. F. Newcomb, Huntington, W. Va.	2 00
7. Our Lady Help Christians Sch., Detroit	8 00
7. Our Lady Nazareth Sch., Roanoke, Va.	2 00
7. Our Mother Sorrows Sch., Philadelphia	4 00
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7. St. Ann Sch., Gloucester, Mass.	6 00
7. St. Catherine Genoa Sch., Somerville, Mass.	2 00
7. SS. Cyril & Methodius Sch., Coaldale, Pa.	2 00
7. St. Elizabeth Sch., Philadelphia	4 00
7. St. Hedwig Sch., Floral Park, L. I., N. Y.	4 00
7. St. Liborius Sch., St. Louis	2 00
7. St. Mary Sem., Buffalo	2 00
7. St. Stanislaus Sch., St. Paul	2 00
7. Sch. Srs. Notre Dame, Teutopolis, Ill.	2 00
7. Rev. T. Shea, Bristol, Conn.	2 00
7. Sr. M. Callista, Cleveland	2 00
7. Sr. M. Clemenza, Wichita	4 00
7. Sr. M. Cyrilla, Yonkers, N. Y.	2 00
7. Sr. M. Florita, Rochester	2 00
7. Sr. M. Gonzaga, Bayside, N. Y.	2 00
7. Sr. M. Thomas, Jersey City, N. J.	2 00
7. Sr. M. Thomas Aquinas, Highland Falls, N. Y.	2 00
7. Srs. Charity, S. Lawrence, Mass.	2 00
7. Srs. Cong. Notre Dame, Lewiston, Me.	2 00
7. Srs. Divine Providence, Dayton, Ky.	2 00
7. Srs. Mercy, East Boston	2 00
7. Srs. Notre Dame Namur, Cambridge, Mass.	2 00
7. Srs. Notre Dame, Norwalk, Ohio	2 00
7. Srs. Notre Dame Namur, Peabody, Mass.	2 00

May, 1935

7. Srs. Notre Dame Namur, Woburn, Mass.	2 00
7. Srs. St. Francis, Chicago	4 00
7. Srs. St. Francis, Fort Wayne	2 00
7. Srs. St. Francis, Glen Riddle P. O., Pa.	2 00
7. Srs. St. Joseph, Auburn, N. Y.	2 00
7. Srs. St. Joseph, Boston	2 00
7. Srs. St. Joseph, Buffalo	2 00
7. Srs. St. Joseph, Jersey City, N. J.	8 00
7. Srs. St. Joseph, Philadelphia	2 00
7. Srs. St. Joseph, South Boston	2 00
7. Srs. St. Joseph, Waterbury, Conn.	2 00
7. Rev. F. S. Smith, Norwood, Ohio	2 00
7. Visitation Nuns, Washington	2 00
8. Kenrick Sem., Webster Groves, Mo.	25 00
8. Conception Coll., Conception, Mo.	10 00
8. St. Joseph Prep. Sem., St. Benedict, La.	10 00
8. Coll. Holy Cross, Worcester, Mass.	20 00
8. Fordham Univ., Fordham, N. Y.	20 00
8. Coll. Our Lady Elms, Chicopee, Mass.	20 00
8. Nazareth Coll., Louisville	20 00
8. Regis Coll., Weston, Mass.	20 00
8. St. Joseph Coll., Emmitsburg, Md.	20 00
8. St. Joseph Coll. Women, Brooklyn	20 00
8. St. Mary Woods Coll., St. Mary Woods, Ind.	40 00
8. Acad. Mt. St. Joseph-on-Ohio, Mt. St. Joseph, Ohio	10 00
8. Ancilla Domini H. Sch., P. O. Donaldson, Ind.	10 00
8. Fordham Coll. H. Sch., New York	10 00
8. Holy Trinity H. Sch., Chicago	10 00
8. Loyola H. Sch., Baltimore	10 00
8. Loyola Sch., New York	10 00
8. Regis H. Sch., New York	10 00
8. St. Joseph Nor. Coll., Springfield, Mass.	10 00
8. Srs. St. Francis, Green Bay	10 00
8. Rev. T. F. Connors, Rochester	10 00
8. Rev. J. Fallon, Belleville	10 00
8. Assumption B. V. M. Cathedral Sch., Baltimore	2 00
8. Mr. A. Bodde, Detroit	2 00
8. Rev. H. D. J. Brosseau, Grenville, P. Q., Canada	2 00
8. Bro. Ambrose J. Loosbrock, Belleville	2 00
8. Bro. Edmund, Silver Spring, Md.	4 00
8. Bro. Joseph Baumeister, Detroit	8 00
8. Bro. Michael, Nivelles, Belgium	2 00
8. Rev. W. Byrne, Ithaca, N. Y.	2 00
8. Cong. Resurrection, Chicago	2 00
8. Rt. Rev. Msgr. E. J. Connelly, Washington	2 00
8. Couvent Jesus-Marie, Woonsocket, R. I.	2 00
8. Very Rev. Msgr. W. A. Cummings, Chicago	2 00
8. Rev. E. D. Daly, So. Lawrence, Mass.	2 00
8. Dominican Srs., New York	2 00
8. Rev. J. W. Haun, Winona	2 00
8. Rt. Rev. Msgr. H. T. Henry, Washington	2 00
8. Rev. V. Hintgen, Dubuque	2 00
8. Rev. F. A. Houck, Toledo	2 00
8. Rev. M. J. Larkin, New Rochelle, N. Y.	2 00

May, 1935

8. Rev. T. A. Lawless, Philadelphia	2 00
8. Librarian, St. Andrew-on-Hudson, Poughkeepsie, N. Y.....	2 00
8. Rev. M. S. Lynch, Toronto, Ont., Canada	2 00
8. Rev. J. J. McAllister, Grand Rapids	4 00
8. Mr. A. A. McDonald, St. Louis..	2 00
8. Rev. D. J. Maguire, Lowell, Mass.	2 00
8. Mother M. Prioreess, O.S.B., St. Mary's, Pa.	2 00
8. Rev. R. D. Murphy, Uxbridge, Mass.	2 00
8. Rt. Rev. R. R. Noll, Indianapolis,	2 00
8. Rev. J. A. O'Connor, Clairton, Pa.	2 00
8. Rev. J. H. Ostdiek, Omaha.....	2 00
8. Sacred Heart Conv., Whiting, Ind.	8 00
8. St. Anne Sch., Minneapolis.....	6 00
8. St. Boniface Sch., Minneapolis....	2 00
8. St. Charles Sch., Bellows Falls, Vt.	2 00
8. St. David Sch., Willow Grove, Pa.	2 00
8. St. Francis Assisi Sch., Milwaukee. kee.....	2 00
8. St. Gregory Sch., Philadelphia....	4 00
8. St. Joseph Acad., Green Bay....	2 00
8. St. Joseph Sch., Amesbury, Mass.	4 00
8. St. Joseph Sch., Waconia, Minn.	2 00
8. St. Mary Cathedral Sch., Covington	2 00
8. St. Mary Springs Acad., Fond-du- Lac, Wis.	2 00
8. Salvatorian Fathers, Milwaukee..	2 00
8. Rev. V. Schaaf, Washington.....	2 00
8. Mr. P. P. Schaefer, Champaign, Ill.	2 00
8. Sch. Srs. Notre Dame, Jay St., Rochester	2 00
8. Sch. Srs. Notre Dame, St. Louis	2 00
8. Rev. J. F. Selting, Leavenworth	2 00
8. Rev. W. L. Shea, St. Louis.....	2 00
8. Rev. J. Sholar, Duluth.....	2 00
8. Sr. Elizabeth Garner, Emmits- burg, Md.	2 00
8. Sr. M. Charles, Peekskill, N. Y....	2 00
8. Sr. M. Donata, Wabasha, Minn....	2 00
8. Sr. M. Justitia, Chicago.....	4 00
8. Sr. M. Severine, Chicago.....	2 00
8. Sr. M. Stanislaus, Jackson, Mich.	4 00
8. Srs. Charity, Mt. St. Joseph, Ohio	2 00
8. Srs. Charity, Wilkinsburg, Pa....	2 00
8. Srs. Christian Charity, Chicago	2 00
8. Srs. Humility Mary, Canton, Ohio	2 00
8. Srs. Notre Dame, Main St., Roch- ester	2 00
8. Srs. Notre Dame, Wabasha, Minn.	2 00
8. Srs. Precious Blood, Dayton, Ohio	2 00
8. Srs. Providence, St. Mary-of- Woods, Ind.	4 00
8. Srs. St. Benedict, St. Cloud.....	2 00
8. Srs. St. Francis, Chicago Heights, Ill.	2 00
8. Srs. St. Francis, LaFayette, Ind.	2 00
8. Srs. St. Joseph, Conschocken, Pa.	4 00
8. Srs. St. Joseph, St. Louis.....	2 00
8. Srs. St. Joseph, Schuylkill Haven, Pa.	4 00
8. Srs. Visitation, Brooklyn.....	2 00
8. Rev. F. P. Stack, Detroit.....	2 00
8. Mr. E. N. Stevens, Boston.....	2 00
8. Xavier H. Sch., Dyersville, Iowa	2 00

May, 1935

9. Immaculata Coll., Immaculata, Pa.	20 00
9. Alvernia H. Sch., Chicago.....	10 00
9. Mt. St. Joseph Coll., Baltimore..	10 00
9. St. Brendan Dioc. H. Sch., Brook- lyn	10 00
9. St. Francis Xavier Acad., Provi- dence	10 00
9. Rev. M. A. Bennett, Easton, Pa.	4 00
9. Bro. Agatho, Notre Dame, Ind....	2 00
9. Rev. H. F. Brucker, Detroit....	2 00
9. Dominican Coll. Library, Wash- ington	2 00
9. Holy Trinity Sch., New Ulm, Minn.	2 00
9. Rt. Rev. A. Koch, Latrobe, Pa....	2 00
9. Rev. J. S. Middleton, Yonkers, N. Y.	2 00
9. Most Blessed Sacrament Sch., West Philadelphia	2 00
9. Mother St. Paul, Ozone Park, N. Y.	2 00
9. Sacred Heart Sch., W. Lynn, Mass.	2 00
9. St. Victor Sch., Calumet City, Ill.	2 00
9. Rt. Rev. Msgr. J. H. Schengber, Cincinnati	2 00
9. Sch. Srs. Notre Dame, Philadel- phia	6 00
9. Sch. Srs. Notre Dame, Grand Blvd., St. Louis.....	2 00
9. Sr. Benitia, Mineola, L. I., N. Y.	2 00
9. Sr. M. Regina, Southampton, L. I., N. Y.	4 00
9. Sr. M. Tertulia, Chicago.....	2 00
9. Srs. Christian Charity, Wilkes- Barre, Pa.	2 00
9. Srs. I. H. M., Philadelphia.....	2 00
9. Srs. Mercy, New Britain, Conn....	2 00
9. Srs. Mercy, West Hartford.....	2 00
9. Srs. Notre Dame, Geyer Ave., St. Louis	2 00
9. Srs. St. Francis, O'Neill, Nebr....	2 00
9. Srs. St. Joseph, Newark.....	4 00
9. Rev. T. A. Walsh, Washington..	2 00
10. Georgetown Univ., Washington..	20 00
10. Loyola Univ., Chicago	40 00
10. St. Louis Univ., St. Louis.....	20 00
10. D'Youville Coll., Buffalo.....	20 00
10. Mercyhurst Coll., Erie	20 00
10. Mount Mercy Coll., Pittsburgh..	20 00
10. Acad. Sacred Heart, Albany.....	20 00
10. Blessed Sacrament H. Sch., Corn- wells Heights, Pa.	10 00
10. Brooklyn Prep. Sch., Brooklyn...	10 00
10. Daughters of Cross, Shreveport, La.	10 00
10. Madonna H. Sch., Aurora, Ill....	10 00
10. Marycliff Academy, Arlington Heights, Mass.	10 00
10. St. Augustine Acad., Cleveland..	10 00
10. Rev. J. A. Byrnes, St. Paul.....	10 00
10. Rev. R. R. Rooney, Florissant, Mo.	10 00
10. Acad. Visitation, St. Louis.....	2 00
10. Rev. P. A. Barry, Ludlow, Vt....	2 00
10. Rev. L. T. Bouchard, Alpena, Mich.	8 00
10. Bro. Julius Kreshel, St. Louis...	2 00
10. Rt. Rev. Msgr. H. A. Buchholtz, Marquette	2 00
10. Rev. W. Butzer, Goodland, Kans.	2 00

May, 1935

10. Christian Bros., Scranton.....	2 00
10. Rev. J. W. Colligan, Olcott, N. Y.	2 00
10. Conv. Notre Dame, Lowell, Mass.	2 00
10. Very Rev. D. H. Conway, Kansas City	2 00
10. Mr. F. M. Crowley, St. Louis....	4 00
10. Rev. J. J. Cullinan, St. Paul....	2 00
10. Rev. A. J. Diersen, Cincinnati...	2 00
10. Mr. J. C. Dockrill, Chicago.....	2 00
10. Rt. Rev. Msgr. J. J. Donnelly, Pitchburg, Mass.	2 00
10. Rev. E. J. Duchene, Grainfield, Kans.	2 00
10. Rev. J. C. Fallon, Pittsburgh....	2 00
10. Fitton Sch., East Boston.....	2 00
10. Rev. S. V. Fraser, Aurora, Kans.	2 00
10. Rt. Rev. Msgr. P. C. Gavan, Washington	8 00
10. Rev. E. J. Gorman, Fall River...	6 00
10. Rev. J. J. Healy, Little Rock....	2 00
10. Rev. J. J. Heim, St. Francis P. O., Wis.	2 00
10. Rev. F. J. Holweck, St. Louis....	2 00
10. Holy Trinity Sch., Norfolk, Va....	2 00
10. Very Rev. R. S. Johnston, St. Louis	2 00
10. Rev. A. P. Koerperich, Greenleaf, Kans.	2 00
10. Rev. J. J. Kozlowski, Chicago....	14 00
10. Rev. A. R. Kuenzel, Prairie du Chien, Wis.	2 00
10. Rev. A. J. Luckey, Manhattan, Kans.	2 00
10. Rt. Rev. Msgr. P. J. McCormick, Washington	2 00
10. Rev. J. J. McGarry, Lowell, Mass.	2 00
10. Rt. Rev. Msgr. F. P. McManus, Council Bluffs, Iowa.....	4 00
10. Miss T. L. Maher, Joliet, Ill.....	2 00
10. Mother Clarissa, Oldenburg, Ind.	2 00
10. Mother D. McMenamy, Omaha....	2 00
10. Mother Hedwig, Reading, Pa....	2 00
10. Mother M. Joseph, Maryknoll, N. Y.	2 00
10. Mother M. Katherine Drexel, Cornwells Heights, Pa.....	2 00
10. Oblate Fathers, Buffalo.....	2 00
10. Our Lady Pompeii Sch., Philadelphia	2 00
10. Rev. J. M. O'Leary, Chicago.....	2 00
10. Redemptorist Fathers, St. Louis...	2 00
10. Rudolphinum Paro. Sch., Proti- vin, Iowa	2 00
10. Rt. Rev. Msgr. F. Rupert, Del- phos, Ohio	2 00
10. Sacred Heart Jesus Sch., Phila- delphia	2 00
10. Sacred Heart Sch., Norfolk, Va.	2 00
10. St. Bernard Sch., St. Paul.....	2 00
10. St. Charles School, Cornwells Heights, Pa.	2 00
10. St. John Sch., New Haven, Conn.	2 00
10. St. Joseph Acad., Dubuque.....	2 00
10. St. Joseph Acad., St. Paul.....	2 00
10. St. Jude Thaddeus Conv., Havre, Mont.	2 00
10. St. Patrick Sch., Eau Claire, Wis.	2 00
10. St. Simon Acad., Washington, Ind.	12 00
10. Rev. J. J. Shaw, Lowell, Mass...	2 00
10. Sr. Adele, Pittsburgh.....	2 00

May, 1935

10. Sr. Eugenia Fealy, Normandy, Mo.	2 00
10. Sr. Ignatius Loyola, Montreal...	2 00
10. Sr. M. Aquin, Grand Forks, N. Dak.	2 00
10. Sr. M. Catherine Raynor, Wash- ington	2 00
10. Sr. M. Cosmas, Newark.....	2 00
10. Sr. M. Madeleine, Easton, Pa....	6 00
10. Sr. St. Benedict, Brooklyn.....	2 00
10. Sr. Superior, Utica Catholic Acad., Utica, N. Y.	2 00
10. Srs. Blessed Sacrament, New York	2 00
10. Srs. Charity, Boston.....	2 00
10. Srs. Charity, Cincinnati	2 00
10. Srs. Charity, Detroit.....	2 00
10. Srs. Divine Providence, Mel- bourne, Ky.	2 00
10. Srs. Immaculate Heart Mary, New York	2 00
10. Srs. Notre Dame, Marinette, Wis.	2 00
10. Srs. Providence, Chelsea, Mass...	2 00
10. Srs. St. Casimir, Chicago.....	2 00
10. Srs. St. Francis, Minot, N. Dak.	2 00
10. Srs. St. Francis, Sylvania, Ohio	2 00
10. Srs. St. Joseph, Orange, N. J....	2 00
10. Very Rev. Msgr. H. Waldhaus, Cincinnati	2 00
10. Rev. E. J. Westenberger, Green Bay	2 00
10. Rev. J. H. Whalen, Williamstown, Ky.	2 00
10. Rev. J. G. Wolf, Salina, Kans...	2 00
10. Rev. O. M. Ziegler, St. Francis, Wis.	2 00
11. Most Rev. H. C. Boyle, Pittsburgh	25 00
11. St. Joseph Prep. Sem., Grand Rapids	10 00
11. St. Xavier Coll. Women, Chicago	20 00
11. Seton Hill Coll., Greensburg, Pa.	20 00
11. Ursuline Coll., Cleveland.....	20 00
11. Acad. Mt. St. Vincent-on-Hudson, New York	10 00
11. Acad. Notre Dame, Boston.....	10 00
11. Acad. Notre Dame, Philadelphia	10 00
11. Acad. Sacred Heart, Galveston...	10 00
11. Mater Misericordiae Acad., Mer- ion, Pa.	10 00
11. Rt. Rev. Msgr. J. J. Bonner, Philadelphia	10 00
11. Rev. T. E. Dillon, Huntington, Ind.	10 00
11. Rev. C. R. Baschab, Sausalito, Calif.	2 00
11. Mrs. P. A. Brennan, Brooklyn...	2 00
11. Bro. P. J. Ryan, West Park, N. Y.	2 00
11. Cathedral Acad., Albany.....	2 00
11. Rt. Rev. Msgr. J. F. Conlin, Chicopee, Mass.	4 00
11. Franciscan Fathers, Chicago....	2 00
11. Miss H. M. Ganey, Chicago.....	2 00
11. Rev. H. J. Gebhard, New York...	2 00
11. Rev. H. Hammeke, Philadelphia	2 00
11. Rt. Rev. A. F. Canon Isenberg, Lafayette, La.	2 00
11. Rev. J. E. Lynch, Taunton, Mass.	2 00
11. Mother Superior, Antigonish, N. S., Canada.....	2 00
11. Rev. P. D. O'Malley, Dubuque...	2 00
11. Our Lady Consolation Sch., Phil- adelphia	2 00

May, 1935

11. Redemptorist Fathers, New Orleans	2 00
11. St. Patrick Sch., Kennett Square, Pa.....	6 00
11. Rev. W. P. Shaughnessy, Pittsburgh	2 00
11. Sr. M. Jerome, New York.....	4 00
11. Sr. M. Justina, Prairie du Chien, Wis.	2 00
11. Sr. M. Oswaldine, Milwaukee.....	2 00
11. Sr. M. Pulcheria, Brooklyn.....	2 00
11. Sr. Superior, Conv. Mary Immaculate, Key West, Fla.....	2 00
11. Srs. Charity, Halifax, N. S., Canada	2 00
11. Srs. Mercy, New London, Conn.....	8 00
11. Srs. Notre Dame, Toledo.....	2 00
11. Srs. St. Joseph, Dansville, N. Y.....	4 00
11. Rev. J. Stapleton, Detroit.....	2 00
11. Ursuline Acad., Louisville.....	2 00
13. Immaculate Conception Sem., Oconomowoc, Wis.	25 00
13. St. Meinrad Eccl. Sem., St. Meinrad, Ind.	25 00
13. St. Paul Sem., St. Paul.....	25 00
13. St. Francis Seraphic Prep. Sem., Cincinnati	10 00
13. Coll. Mt. St. Vincent-on-Hudson, New York	20 00
13. Boston Acad. Notre Dame, Boston	10 00
13. La Salle Inst., Glencoe, Mo.....	10 00
13. Nazareth Acad., Rochester.....	10 00
13. St. Joseph Acad. H. Sch., Tipton, Ind.	10 00
13. St. Leonard Acad., Philadelphia	10 00
13. St. Mary Springs Acad., East Columbus	10 00
13. St. Xavier H. Sch., Louisville.....	20 00
13. St. Francis Assisi Conv., St. Francis, Wis.	10 00
13. Very Rev. I. M. Ahmann, Covington	4 00
13. Ascension Sch., Minneapolis.....	2 00
13. Bro. Benjamin, Louisville.....	2 00
13. Bro. Director, F.S.C., Glencoe, Mo.....	2 00
13. Bro. Director, F.S.C., San Francisco	2 00
13. Bro. Samuel, Peabody, Mass.....	2 00
13. Dominican Srs., East Columbus.....	2 00
13. Dominican Srs., Mission San Jose, Calif.	2 00
13. Dominican Srs., Vallejo, Calif.....	2 00
13. Mr. H. Egan, Chicago.....	2 00
13. Elder H. Sch., Cincinnati.....	2 00
13. Franciscan Fathers, Cincinnati.....	2 00
13. Mr. W. F. Hargarten, Bruno, Sask., Canada	2 00
13. Rev. W. B. Heitker, Cincinnati.....	2 00
13. Holy Trinity Sch., New York.....	4 00
13. Rev. F. M. Kirsch, Washington.....	2 00
13. Rt. Rev. Msgr. A. A. Klowo, Orchard Lake, Mich.	2 00
13. Librarian, Sacred Heart Nov., Los Gatos, Calif.....	2 00
13. Rev. L. V. Lyons, Des Moines.....	16 00
13. Rev. C. G. MacMahon, Butte, Mont.	2 00
13. Mission Helpers Sacred Heart, Towson P. O., Md.....	2 00
13. Mother of God Sch., Covington.....	2 00
13. Mother Superior, Srs. Cong. Notre Dame, Waterbury, Conn.	2 00

May, 1935

13. Very Rev. A. H. Poetker, Detroit	2 00
13. Presentation Conv., San Francisco	12 00
13. Principal, St. Matthias Paro. Sch., New Orleans.....	8 00
13. St. Ann Sch., Buffalo.....	2 00
13. St. Francis Sales Sch., Charlestown, Mass.	2 00
13. St. Hedwig Paro. Sch., East Cambridge, Mass.	2 00
13. St. Henry Sch., Philadelphia.....	8 00
13. St. Joseph Inst. Deaf Mutes, Clayton, Mo.....	2 00
13. St. Margaret Mary Sch., Rochester	2 00
13. St. Mary Sch., Nutley, N. J.....	2 00
13. SS. Simon & Jude Sch., Brooklyn	2 00
13. Rev. R. Sampson, Oakland, Calif.....	2 00
13. Sr. Grace Benigna, Convent Station, N. J.....	2 00
13. Sr. M. Claudine, Waterbury, Conn.....	2 00
13. Sr. M. Florence, Tuckahoe, N. Y.....	2 00
13. Sr. Superior, St. Ann Acad., Victoria, B. C., Canada.....	2 00
13. Srs. Charity, Newark.....	2 00
13. Srs. Christian Charity, Wilmette, Ill.	2 00
13. Srs. Divine Providence, Cincinnati	2 00
13. Srs. I. H. M., Detroit.....	2 00
13. Srs. Mercy, Hartford.....	2 00
13. Srs. Mercy, New Orleans.....	2 00
13. Srs. Notre Dame Namur, Hamilton, Ohio	2 00
13. Srs. Notre Dame, Newport, Ky.....	2 00
13. Srs. Sacred Heart, Philadelphia.....	8 00
13. Srs. St. Joseph, Bayonne, N. J.....	2 00
13. Srs. St. Joseph, San Francisco.....	2 00
13. Rev. A. T. Zeller, Oconomowoc, Wis.	2 00
14. Niagara Univ., Niagara P. O., N. Y.....	25 00
14. First Cath. Slovak Girls' H. Sch., Danville, Pa.....	20 00
14. Gonzaga Coll., Washington.....	10 00
14. Marist Coll., Atlanta, Ga.....	10 00
14. St. Ursula Acad., Cincinnati.....	10 00
14. Mrs. N. J. Cartmell, Forest Hills, N. Y.....	2 00
14. Very Rev. J. H. Dolan, Newton, Mass.	2 00
14. Dominican Srs., San Francisco.....	2 00
14. Rev. P. F. Doyle, Chicopee, Mass.....	2 00
14. Franciscan Fathers, Oldenburg, Ind.	2 00
14. Miss E. Horan, Chicago.....	2 00
14. Mr. T. B. Lawler, New York.....	2 00
14. Rev. Provincial, Md.-N. Y. Province, S.J., New York.....	2 00
14. Redemptorist Fathers, Boston.....	2 00
14. Rev. D. C. Riordan, Watertown, Mass.	2 00
14. St. Anthony Par. Sch., San Francisco	2 00
14. St. Anthony Sch., Cincinnati.....	4 00
14. St. Joseph Inst. Deaf., New York	2 00
14. St. Michael H. Sch., New York.....	2 00
14. Sch. Srs. Notre Dame, Brooklyn	4 00
14. Sch. Srs. Notre Dame, Westbury, L. I., N. Y.....	2 00
14. Sr. Marie Annette, New York.....	2 00
14. Sr. M. Dafrose, Brooklyn.....	2 00

May, 1935

14. Sr. M. Martina, Linden, N. J....	2 00
14. Sr. M. Michael, Brooklyn.....	2 00
14. Sr. Noela, New York.....	2 00
14. Srs. I. H. M., River Rouge, Mich.	2 00
14. Srs. Notre Dame, Cold Spring, Ky.	2 00
14. Srs. Notre Dame, Worcester, Mass.	2 00
14. Srs. Ste. Chretienne, Salem, Mass.	2 00
14. Srs. St. Joseph, Baden, Pa.....	2 00
14. Srs. St. Mary, Lockport, N. Y....	2 00
14. Theologians' Library (St. Mary Coll.), St. Mary's, Kans.....	2 00
14. Xavierian Bros., Lowell, Mass....	2 00
15. SS. Cyril & Methodius Sem., Orchard Lake, Mich.....	25 00
15. St. Joseph Coll., Mountain View, Calif.	10 00
15. Manhattan Coll., New York.....	20 00
15. St. Benedict Coll., Atchison, Kans.	20 00
15. St. John Coll., Brooklyn.....	20 00
15. Marygrove Coll., Detroit.....	20 00
15. Holy Ghost Acad., Techy, Ill....	10 00
15. Immaculate H. Sch., Chicago....	10 00
15. St. Ignatius H. Sch., Chicago....	10 00
15. St. John Prep. Sch., Brooklyn...	10 00
15. Stella Niagara Sem., Stella Niagara, N. Y.....	10 00
15. Rev. Father Anthony, O.S.B., Montebello, Calif.	4 00
15. Rev. K. G. Beyer, La Crosse....	2 00
15. Bro. Calixtus, New York.....	2 00
15. Bro. Charles Reiter, Covington...	2 00
15. Bro. E. Anselm, Philadelphia....	4 00
15. Bro. Patrick, New York.....	2 00
15. Rev. J. M. Cooper, Washington...	2 00
15. Dominican Srs., Port Richmond, S. I., N. Y.....	2 00
15. Rev. J. F. McCarthy, Oconomowoc, Wis.....	2 00
15. Mother Mary of Good Counsel, Philadelphia	2 00
15. Mother M. Vincentia, Notre Dame, Ind.	2 00
15. Nativity B. V. M. Sch., Philadelphia	2 00
15. Notre Dame Acad., Cincinnati...	2 00
15. Rev. F. X. Orlik, Orchard Lake, Mich.	2 00
15. Rev. J. L. Paschang, Omaha....	2 00
15. Presentation Acad., Louisville...	2 00
15. Rev. C. J. Ryan, Cincinnati....	2 00
15. St. Cecilia Cathedral Sch., Omaha	2 00
15. St. Francis Sales Sch., Lenni, Pa.	2 00
15. St. Francis Xav. Sch., Cincinnati	2 00
15. St. Hedwig Sch., Chester, Pa....	2 00
15. St. John Sch., Cincinnati.....	2 00
15. St. Joseph Sch., Minneapolis....	2 00
15. St. Mark Sch., Shakopee, Minn....	2 00
15. St. Peter Coll., Jersey City, N. J.	2 00
15. St. Philip Sch., Minneapolis....	2 00
15. Rt. Rev. Msgr. G. X. Schmidt, Cincinnati	2 00
15. Sch. Srs. Notre Dame, Madison, Minn.	2 00
15. Sch. Srs. Notre Dame, St. Louis	2 00
15. Sr. M. Ambrose, Ambridge, Pa....	2 00
15. Sr. M. Dafrosa, Sterling, Ill....	6 00
15. Sr. M. Dionysia, Cleveland.....	2 00
15. Sr. M. Jane Frances, Clinton, Iowa	2 00
15. Sr. St. Edward, Buffalo.....	2 00

May, 1935

15. Srs. Charity, Tompkinsville, S. I., N. Y.	2 00
15. Srs. Mercy, New Haven, Conn....	2 00
15. Srs. Most Precious Blood, O'Fallon, Mo.	2 00
15. Srs. St. Francis, Mansfield, Ohio	2 00
15. Srs. St. Joseph, Springfield, Mass.	2 00
15. Rt. Rev. Msgr. C. A. Sullivan, Springfield, Mass.	2 00
16. Regis Coll., Denver	20 00
16. St. Francis Coll., Brooklyn.....	20 00
16. Acad. Notre Dame, Belleville....	10 00
16. Benedictine H. Sch., Cleveland...	10 00
16. St. Francis H. Sch., Brooklyn...	10 00
16. St. Mark H. Sch., St. Louis.....	10 00
16. St. Mary Pines Acad., Chatawa, Miss.	10 00
16. Ascension Sch., New York.....	2 00
16. Benedictine Srs., Yankton, S. Dak.	2 00
16. Dominican Srs., Aurora, Ill.....	2 00
16. Rev. L. J. Gallagher, Newton, Mass.	2 00
16. Rev. M. E. Gounley, Esopus, N. Y.	2 00
16. Holy Name Sch., Minneapolis....	4 00
16. Holy Trinity Sch., Philadelphia...	6 00
16. Mr. A. W. Lynch, Chicago.....	2 00
16. Rev. J. A. McAndrew, Brooklyn	2 00
16. St. Charles Sch., Detroit.....	2 00
16. St. Joachim Sch., Philadelphia...	2 00
16. St. John Paro. Sch., San Francisco	2 00
16. St. Mark Study Club, St. Paul...	4 00
16. St. Mary Sch., East Islip, L. I., N. Y.	2 00
16. St. Rose Priory, Springfield, Ky.	2 00
16. Sr. M. Felicitas, Brooklyn.....	2 00
16. Sr. M. Josepha, Milwaukee.....	2 00
16. Sr. M. Justa, Akron, Ohio.....	2 00
16. Sr. Theresa, Port Jefferson, L. I., N. Y.	6 00
16. Srs. Holy Child Jesus, Chicago...	2 00
16. Taunton, Mass.	2 00
16. Srs. Immaculate Heart Mary, Upper Darby, Pa.....	6 00
16. Srs. Notre Dame, Chicago.....	2 00
16. Srs. St. Francis, Chicago.....	2 00
16. Srs. St. Francis, Springfield, Minn.	2 00
16. Srs. St. Joseph, Dunkirk, N. Y.	2 00
16. Srs. St. Joseph, McSherrystown, Pa.	2 00
17. Most Rev. P. J. Nussbaum, Marquette	10 00
17. St. John Sem., Little Rock.....	25 00
17. Creighton Univ., Omaha.....	20 00
17. Coll. St. Benedict, St. Joseph, Minn.	20 00
17. Rosary Coll., River Forest, Ill...	20 00
17. Rosemont Coll. Holy Child Jesus, Rosemont, Pa.	20 00
17. Mt. St. Mary-on-Hudson, Newburgh, N. Y.....	10 00
17. Bro. George, Brooklyn.....	2 00
17. Mt. St. Mary, Hooksett, N. H....	2 00
17. Rev. W. Reding, Wisconsin Rapids, Wis.	2 00
17. St. Alphonsus Sch., Philadelphia	2 00
17. St. Columba Sch., St. Paul.....	6 00
17. St. Joseph Sch., Lowell, Mass....	2 00
17. St. Mary Sch., Waterloo, Iowa...	2 00

May, 1935

17. Sch. Srs. Notre Dame, Malden, Mass.	2 00
17. Sr. M. Innocentia, St. Louis....	2 00
17. Srs. Notre Dame, Bellevue, Ky..	2 00
17. Srs. St. Joseph, Philadelphia....	2 00
17. Rev. E. Stoll, Vigan, Ilocos Sur, P. I.	2 00
18. St. Louis Prep. Sem., Webster Groves, Mo.	10 00
18. Coll. New Rochelle, New Rochelle, N. Y.	20 00
18. Rev. T. V. Cassidy, Providence....	10 00
18. Rt. Rev. L. Burton, Lacey, Wash.	2 00
18. Cathedral Boys Sch., Richmond..	2 00
18. Col. F. L. Devereux, New York	2 00
18. Rev. S. Erbacher, Detroit	2 00
18. Holy Angels Conv., St. Cloud....	2 00
18. Rev. C. E. Kennedy, San Francisco	2 00
18. Rev. R. McDonald, Braddock, Pa.	4 00
18. Mother M. Antoinette, San Antonio	2 00
18. Mother M. Eileen, St. Paul	2 00
18. Mother M. Florence, San Antonio	2 00
18. Mother M. Wenceslaus, St. Louis	2 00
18. Mt. Notre Dame Acad., Reading, Ohio	2 00
18. Mt. St. Benedict Acad., Crookston	2 00
18. Very Rev. P. J. O'Rourke, St. Louis	2 00
18. Our Mother Good Counsel Sch., Bryn Mawr, Pa.	2 00
18. Sr. M. Imelda, Brooklyn	2 00
18. Srs. St. Francis, Cleveland	2 00
18. Rev. J. M. Stadelman, New York	2 00
20. Catholic Univ. America, Washington	20 00
20. St. Bernard Coll., St. Bernard, Ala.	20 00
20. St. John Univ., Collegeville, Minn.	40 00
20. Marymount Coll., Salina, Kans..	20 00
20. Very Rev. M ^{gr} . W. F. Lawlor, Bayonne, N. J.	10 00
20. Rev. R. J. Quinlan, Boston	10 00
20. Mr. A. F. Benziger, New York....	2 00
20. Bro. Francis J. Wohlleben, Chicago	2 00
20. Bros. Mary, Baltimore	2 00
20. Christian Bros., Edgington, Pa....	4 00
20. Rev. U. M. Churchill, Dubuque....	2 00
20. Most Rev. J. R. Crimont, Juneau, Alaska	2 00
20. Rev. F. Edic, Rensselaer, N. Y....	2 00
20. Rev. G. Eisenbacher, Chicago....	2 00
20. Rev. R. J. Gabel, Washington....	2 00
20. Rev. H. D. Gartland, Union City, N. J.	2 00
20. Holy Trinity Sch., Boston	2 00
20. Holy Trinity Sch., Roxbury, Boston	2 00
20. Rev. P. J. Judge, Omaha	2 00
20. Rev. P. Kenny, Willmar, Minn....	2 00
20. Rev. W. Kirby, Batavia, N. Y....	2 00
20. Librarian, St. Anthony Monastery, Marathon, Wis.	2 00
20. Mother Margaret Bolton, New York	2 00
20. Mother Monica, Elizabeth, N. J.	2 00
20. St. Agnes H. Sch., New York	2 00
20. St. Columbkille Sch., Boston....	2 00

May, 1935

20. St. Elizabeth Par. Sch., Minneapolis	2 00
20. St. Hugh Sch., Philadelphia....	2 00
20. St. Peter Girls Sch., San Francisco	2 00
20. St. Peter of Alcantara Sch., Port Washington, L. I., N. Y.	2 00
20. St. Stanislaus Sch., Milwaukee..	2 00
20. Rev. F. L. Sebastiani, Trinidad, Colo.	2 00
20. Sr. M. De La Salle, Manchester	4 00
20. Sr. M. Endoxia, Chicago	2 00
20. Sr. M. Victoria, Pasadena, Calif.	2 00
20. Sr. M. Viola, Vincennes, Ind....	2 00
20. Srs. Charity, Martinsburg, W. Va.	2 00
20. Srs. Mercy, Cincinnati	4 00
20. Srs. Notre Dame, Central Covington	2 00
20. Srs. Notre Dame Namur, Newton St., Waltham, Mass.	2 00
20. Srs. Notre Dame Namur, Pond St., Waltham, Mass.	2 00
20. Srs. St. Francis, Memphis, Tenn.	2 00
20. Srs. St. Francis, Minneapolis....	4 00
20. Srs. St. Joseph, Deep River, Conn.	14 00
21. Coll. Notre Dame Maryland, Baltimore	20 00
21. St. Mary Coll., Monroe, Mich....	60 00
21. Acad. Sacred Heart, San Francisco	10 00
21. Notre Dame Acad., Cincinnati..	10 00
21. Notre Dame Maryland H. Sch., Baltimore	10 00
21. Pancreatia Hall, Loretto P. O., Colo.	20 00
21. Providence H. Sch., Chicago....	30 00
21. Augustinian Fathers, Lawrence, Mass.	2 00
21. Bro. Malachy, Detroit	2 00
21. Country Day Sch. Sacred Heart, Newton, Mass.	2 00
21. Felician Srs., Lodi, N. J.	2 00
21. Holy Redeemer Sch., Detroit....	2 00
21. Mother M. Redempta, Oakland, Calif.	2 00
21. Mother M. Rose, Concordia	2 00
21. St. Agnes Acad., Indianapolis....	2 00
21. St. Francis Sales Inst., Rock Castle, Va.	2 00
21. St. Joseph Sch., Lawrence, Mass.	2 00
21. St. Mary Sch., Conshohocken, Pa.	6 00
21. St. Nicholas Tolentine Sch., North Jamaica, N. Y.	2 00
21. Sr. M. Benildis, Marylhurst, Oreg.	2 00
21. Sr. M. Camilla, Brookline, Mass.	8 00
21. Srs. Charity, Paterson, N. J.	2 00
21. Srs. Mercy, Middletown, Conn....	2 00
21. Srs. Notre Dame, Cleveland	2 00
21. Srs. Notre Dame, Somerville, Mass.	2 00
21. Rev. G. H. Tragesser, Baltimore	4 00
22. St. Boraventure Sem., St. Bona-venture, N. Y.	75 00
22. Providence Coll., Providence....	20 00
22. Univ. Notre Dame, Notre Dame, Ind.	20 00
22. Covington Latin Sch., Covington	10 00
22. Mt. St. Joseph Acad., Philadelphia	10 00
22. Assumption Sch., Minneapolis...	5 00

May, 1935

22. Rev. A. Bertman, Highland, Ill.	2 00
22. Bro. Bede Edward, Contra Costa County, Calif.	2 00
22. Mr. P. R. Byrne, Notre Dame, Ind.	2 00
22. Christian Bros., Baltimore	6 00
22. B. Herder Book Co., St. Louis	2 00
22. Our Lady Holy Souls Sch., Philadelphia	2 00
22. St. Anthony Sch., Rockford	2 00
22. St. Benedict Paro. Sch., Richmond	2 00
22. St. Joseph Sch., Marshall, Minn.	2 00
22. St. Mary Sch., Le Center, Minn.	2 00
22. St. Mary Sch., St. Clair, Pa.	2 00
22. St. Rita Sch., Philadelphia	4 00
22. St. Rose Conv., La Crosse	2 00
22. St. Stanislaus Sch., Lansdale, Pa.	2 00
22. Sch. Srs. Notre Dame, Alleghany St., Boston	4 00
22. Sr. M. Pia, Mankato, Minn.	2 00
22. Srs. Notre Dame, Andover, Mass.	2 00
22. Srs. St. Francis, Hammond, Ind.	2 00
22. Rt. Rev. Msgr. J. A. Weigand, Columbus	6 00
23. Our Lady Lake Coll., San Antonio	40 00
23. Acad. Visitation, Dubuque	10 00
23. Boston Coll. H. Sch., Boston	10 00
23. Sacred Heart Acad., Springfield, Ill.	20 00
23. Srs. St. Benedict, Ferdinand, Ind.	10 00
23. Coll. St. Francis, Joliet, Ill.	2 00
23. Rt. Rev. Msgr. F. L. Gassler, Baton Rouge, La.	2 00
23. Jesuit Fathers, Yakima, Wash.	2 00
23. Rev. J. M. Louis, Detroit	2 00
23. Mother General, Nerinx P. O., Ky.	2 00
23. St. Gregory Sch., Boston	2 00
23. St. Mary Acad., Leavenworth	2 00
23. St. Mary Coll., Leavenworth	2 00
23. Sr. Monica Maria, New York	4 00
23. Srs. Charity, Chicago	4 00
23. Srs. Mercy, Philadelphia	2 00
23. Srs. St. Francis, Jemez, N. Mex.	2 00
24. Mt. St. Joseph Coll., Philadelphia	60 00
24. Notre Dame Coll., So. Euclid, Ohio	20 00
24. Immaculate Conception Acad., Davenport	10 00
24. Very Rev. Msgr. F. J. Macelwane, Toledo	10 00
24. Mr. F. Bruce, Milwaukee	2 00
24. Dominican Srs., San Francisco	2 00
24. Rev. A. H. Feldhaus, Carthagenia, Ohio	2 00
24. Rev. M. J. Flaherty, Arlington, Mass.	2 00
24. Rev. G. J. McShane, Montreal	2 00
24. Rev. Rector, O. S. B., St. Benedict, Oreg.	2 00
24. Sacred Heart Sch., Washington	4 00
24. St. Agnes Sch., Arlington, Mass.	2 00
24. St. Casimir Sch., Shenandoah, Pa.	2 00
24. St. John Sch., New York	2 00
24. St. Philip Neri Sch., Philadelphia	2 00
24. Srs. St. Francis, New Orleans	2 00
25. Mt. St. Mary Eccl. Sem., Emmitsburg, Md.	25 00
25. Villa Maria Acad., Green Tree, Pa.	20 00
25. Dominican Srs., Benicia, Calif.	10 00
25. Dominican Srs., Portland	2 00

May, 1935

25. Rev. F. Norbert, Aurora, Ill.	2 00
27. Coll. St. Rose, Albany	20 00
27. Chaminade Coll. H. Sch. Dept., Clayton, Mo.	10 00
27. St. Louis Coll., Honolulu, T. H.	10 00
27. St. Mary Paro. H. Sch., Columbus	10 00
27. Rev. J. G. Cook, Detroit	2 00
27. Rev. D. V. Fitzgerald, Somerville, Mass.	2 00
27. Rev. H. F. Flock, Sparta, Wis.	2 00
27. Rev. J. A. Hogan, Medina, N. Y.	2 00
27. St. Ann Sch., Bristol, Pa.	4 00
27. St. James Sch., Haverhill, Mass.	2 00
27. St. John Sch., Stiles P. O., Pa.	2 00
27. St. Joseph Sch., Summit Hill, Pa.	8 00
27. Rev. M. Schexnayder, Baton Rouge, La.	2 00
27. Sr. M. Clarissa, Ferdinand, Ind.	2 00
27. Sr. M. Euphemia, St. Paul	2 00
27. Srs. St. Francis, Columbus	2 00
27. Transfiguration Sch., W. Philadelphia	2 00
28. Passionist Prep. Coll., Normandy, Mo.	10 00
28. Coll. Mt. St. Joseph-on-Ohio, Mt. St. Joseph, Ohio	20 00
28. Trinity Coll., Washington	20 00
28. Acad. Sacred Heart, Lake Forest, Ill.	10 00
28. Felician Srs., Brooklyn	4 00
28. Immaculate Conception Sch., Toledo	2 00
28. Mr. T. W. McGovern, Cincinnati	6 00
28. Presentation B. V. M. Sch., Cheltenham, Pa.	4 00
28. St. Francis Assisi Sch., Minersville, Pa.	6 00
28. St. Joseph Conv. Fitchburg, Mass.	2 00
28. St. Joseph Par. Sch., Tiffin, Ohio	2 00
28. St. Michael Sch., Cleveland	2 00
28. Sr. M. Christine, Camden, N. J.	4 00
28. Sr. M. Emanuel, Cincinnati	2 00
28. Srs. Notre Dame Namur, Lawrence, Mass.	2 00
28. Srs. St. Dominic, New Rochelle, N. Y.	6 00
28. Srs. St. Francis, Butler, N. J.	4 00
28. Srs. St. Joseph, Philadelphia	2 00
28. Ursuline Nuns, Ozone Park, N. Y.	2 00
29. Shenandoah Cath. H. Sch., Shenandoah, Pa.	10 00
29. Rev. L. A. McAtee, St. Louis	10 00
29. Catholic Foreign Miss. Society, Maryknoll, N. Y.	25 00
31. St. Mary Coll., Winona	20 00
31. Mt. St. Dominic Acad., Caldwell, N. J.	20 00
31. Benedictine Fathers, Burlington, Iowa	4 00
31. Dominican Srs., Lowell, Mass.	2 00
31. Rev. I. Fealy, Woodlawn, Md.	2 00
31. Rt. Rev. Msgr. H. J. Grimmelmann, Worthington, Ohio	2 00
31. Rev. W. J. Kohl, Rochester	4 00
31. La Commission des Ecoles Catholiques de Montreal, Montreal	2 00
31. Library, Univ. Philippines, Manila	2 00
31. Rev. L. V. Lyden, Chicago	2 00
31. Rev. L. A. McNeill, Wichita	2 00
31. Rev. N. Maas, Milwaukee	2 00

May, 1935

31. Mother M. Mercedes, New Rochelle, N. Y.	2 00
31. Rt. Rev. Msgr. T. J. O'Brien, Brooklyn	2 00
31. St. Agnes Sch., St. Paul	2 00
31. St. Joseph Sch., Pomona, Calif.	2 00
31. St. Leo Abbey, Saint Leo, Fla.	2 00
31. Sch. Srs. Notre Dame, Comfrey, Minn.	2 00
31. Sr. M. Columkille, San Antonio.	10 00
31. Sr. M. Henry, St. Louis	2 00
31. Mr. J. P. Spaeth, Cincinnati.	2 00
31. Rev. J. B. Surprenant, Saginaw, Mich.	2 00
31. Mr. J. J. Swalier, New York.	2 00
31. Rev. G. Sweeny, Chicago	2 00
31. Donation	3 00

June, 1935

1. St. Michael H. Sch., Crowley, La.	10 00
1. Rev. E. J. Curran, Willow Grove, Pa.	10 00
1. St. Agnes Sch., Sparkill, N. Y.	2 00
1. Sr. M. Theotima, Parkersburg, W. Va.	2 00
1. Srs. Mercy, Greenwich, Conn.	2 00
1. Srs. Most Blessed Sacrament, Crowley, La.	2 00
1. Srs. St. Joseph, Pittsburgh.	2 00
3. Augustinian Coll., Villanova, Pa.	20 00
3. Mt. St. Joseph Ursuline Acad., Maple Mount, Ky.	10 00
3. West Philadelphia Cath. H. Sch. for Boys, Philadelphia	10 00
3. Acad. Notre Dame Providence, Newport, Ky.	2 00
3. Benedictine Srs., St. Cloud.	2 00
3. Rev. J. D. Hannan, Pittsburgh.	4 00
3. Rev. J. W. Huepper, Wauwatosa, Wis.	2 00
3. Mr. J. L. Hunt, Mt. Vernon, N. Y.	2 00
3. Rev. E. B. Jordan, Washington.	2 00
3. Rev. T. R. Martin, Spokane.	2 00
3. Mother M. Samuel, Sinsinawa, Wis.	2 00
3. Mother Prioress, O. P., Sinsinawa, Wis.	2 00
3. Mother Superior, Ursuline Conv., Alton, Ill.	2 00
3. St. Cunegunda Sch., McAdoo, Pa.	2 00
3. St. Francis Xav. Sch. Deaf, Baltimore	2 00
3. St. Joseph Pres. Acad., Berkeley, Calif.	2 00
3. St. Raphael Conv., Boston	2 00
3. Sch. Srs. Notre Dame, St. Charles, Mo.	12 00
3. Srs. Notre Dame, New Orleans.	2 00
3. Srs. Notre Dame, New York.	2 00
3. Van de Vyver Inst., Richmond.	4 00
4. Coll. St. Elizabeth, Convent Station, N. J.	20 00
4. Benedictine Acad., Elizabeth, N. J.	10 00
4. Bishop McDonell Mem. H. Sch., Brooklyn	10 00
4. Brother Dunstan, Lawrence, Mass.	2 00
4. Rev. P. H. Furfey, Washington	2 00
4. Our Lady Mt. Carmel Sch., New York	6 00
4. Rev. J. F. Ross, Brooklyn	2 00
4. St. Antony Padua Sch., Brooklyn	2 00

June, 1935

4. St. Joachim Sch., Cedarhurst, L. I., N. Y.	2 00
4. St. John Sch., Canton, Mass.	2 00
4. St. Louis Sch., Yeadon, Pa.	2 00
4. Srs. Mercy, Norwalk, Conn.	2 00
4. Ursuline Srs. Tiffin, Ohio	2 00
4. Mr. H. T. Vlymen, Brooklyn.	2 00
5. Rt. Rev. Msgr. P. McInerney, Topeka, Kans.	10 00
5. Rt. Rev. Msgr. G. P. Jennings, Cleveland	2 00
5. Miss M. G. Linehan, New York.	2 00
5. Mother Clotilde Murphy, Newtownbarry, Ireland	2 00
5. St. Mary Sch., Morris, Minn.	4 00
5. Sch. Srs. Notre Dame, Brooklyn	2 00
5. Sr. Grace Madeleine, Maspeth, L. I., N. Y.	2 00
5. Sr. M. Eunice, Portsmouth, Ohio	2 00
5. Srs. St. Joseph, Philadelphia.	2 00
5. Rev. J. C. Vismara, Detroit.	4 00
5. Roman Catholic H. Sch., Philadelphia	10 00
6. Rev. G. J. Cairns, Monroe, Mich.	2 00
6. Rev. C. Popelka, St. Paul.	2 00
6. Sr. M. Justina, Milwaukee	2 00
6. Srs. Mercy, West Hartford	2 00
7. Good Counsel Coll., White Plains, N. Y.	20 00
7. Rev. J. J. Featherstone, Scranton	20 00
7. Rev. L. F. Fahey, Bay St. Louis, Miss.	6 00
7. Very Rev. J. J. Greaney, Pittsburgh	2 00
7. Rev. G. J. McKeon, Watervliet, N. Y.	4 00
7. Sch. Srs. Notre Dame, Detroit.	2 00
7. Sr. M. Georgianna, New York.	2 00
7. Srs. Charity, New Orleans.	4 00
8. Benedictine Normal Sch., Lisle, Ill.	10 00
8. Our Lady Sacred Heart Sch., Hilltown, Pa.	2 00
8. St. Mary Assumption Sch., Philadelphia	8 00
8. Srs. St. Joseph, Bayonne, N. J.	2 00
10. St. Lawrence Coll., Mt. Calvary, Wis.	10 00
10. St. Aloysius Acad., New Lexington, Ohio	10 00
10. Mr. D. C. Fauss, New York.	2 00
10. Rev. J. S. Murphy, Galveston.	2 00
10. Very Rev. J. L. O'Regan, New Orleans	6 00
10. Our Lady Lourdes Sch., Boston.	6 00
10. Redemptorist Fathers, Detroit.	2 00
10. St. Mary Perp. Help Sch., Chicago	2 00
10. St. Rose Sch., Milwaukee.	10 00
10. Sr. M. Tharsilla, Willimantic, Conn.	2 00
10. Srs. Humility Mary, Cleveland.	2 00
10. Mr. D. P. Towers, New York.	2 00
11. Benedictine Srs., Covington, La.	2 00
11. Rt. Rev. Msgr. C. F. McEvoy, Syracuse	2 00
11. Mother Marie Marguerite, New York	2 00
11. St. Ann Sch., Buffalo	2 00
11. St. Dominic Acad., Waverley, Mass.	2 00
11. Sr. De Sales, Cincinnati.	6 00

June, 1935

11. Srs. St. Francis, Millvale, Pa...	6 00
11. Srs. Visitation, St. Paul	2 00
12. Coll. Sacred Heart, Manhattan- ville, New York	20 00
12. Inst. Notre Dame, Baltimore....	10 00
12. Messmer H. Sch., Milwaukee....	10 00
12. St. Joseph Acad., Adrian, Mich.	10 00
12. West Philadelphia Catholic Girls H. Sch., Philadelphia	10 00
12. Cathedral Sch., St. Paul	4 00
12. Grammar Sch. Inst. Notre Dame, Baltimore	2 00
12. Holy Spirit Par. Sch., Sharon Hill, Pa.	4 00
12. Miss M. R. Locher, Detroit....	2 00
12. St. Mary H. Sch., Oshkosh, Wis.	2 00
12. St. Mary Sch., Galena, Ill.	2 00
12. Sr. M. Discolia, Augusta, Ga....	2 00
12. Srs. Divine Providence, Newport, Ky.	2 00
12. Srs. St. Francis, West Point, Nebr.	2 00
13. La Salle Acad., Providence....	20 00
13. St. Joseph Coll., Rensselaer, Ind.	20 00
13. Nazareth Acad., Torresdale, Phil- adelphia	10 00
13. Bro. Edward, Providence	2 00
13. Mother M. Medulpha, Baltimore	2 00
13. Mr. W. L. Reenan, Cincinnati..	2 00
13. St. Francis Xav. Sch., Roslindale, Mass.	4 00
13. St. Joseph Acad., Galesburg, Ill.	2 00
13. Sr. M. Angela, Cincinnati	2 00
13. Sr. M. Raymondina, Brooklyn....	6 00
13. Sr. M. Rita O'Sullivan, Erie....	16 00
13. Srs. Precious Blood, Cincinnati..	2 00
14. Jesuit High Sch., New Orleans....	10 00
14. Prof. J. E. Hagerty, Columbus..	2 00
14. Mr. J. A. Kerrins, Chicago.....	4 00
14. Mr. M. E. Lord, Boston	2 00
14. St. Anthony Sem., Santa Bar- bara, Calif.	2 00
14. St. Mary Sch., New Ulm, Minn.	2 00
14. Sr. Isabelle McSweeney, Emmits- burg, Md.	2 00
14. Sr. M. Francis, San Antonio....	4 00
14. Sr. M. Joanella, Cumberland, Md.	4 00
14. Mr. W. A. Walsh, Lawrence, Mass.	2 00
15. Holy Name Jesus Sch., Philadel- phia	2 00
15. Rev. D. J. Maladey, Pittsburgh..	2 00
15. Mother M. Simplicita, Boston....	2 00
15. Queens Borough Pub. Library, Jamaica, N. Y.	2 00
17. Mundelein Coll., Chicago	20 00
17. St. Clara Acad., Sinsinawa, Wis.	10 00
17. Miss F. G. Donovan, Philadelphia	2 00
17. Rev. G. C. Eilers, St. Francis, Wis.	2 00
17. Rev. J. P. Gluckstein, New Hol- stein, Wis.	2 00
17. Holy Rosary Sch., Columbus....	2 00
17. Marymount Military Acad., Ta- coma, Wash.	2 00
17. Rt. Rev. Msgr. J. J. Murphy, Co- lumbus	2 00
17. Principal, Holy Trinity Sch., Win- sted, Minn.	2 00
17. St. Matthew's Sch., St. Paul....	2 00
17. Sr. Superior, O. P., Mission San Jose, Calif.	2 00

June, 1935

18. Holy Child H. Sch., Waukegan, Ill.	30 00
18. Redemptorist Fathers, Philadel- phia	2 00
19. St. Francis Coll., Loretto, Pa....	20 00
19. Mt. St. Agnes Junior Coll., Balti- more	20 00
19. Calgary Separate Sch. Board, Calgary, Alberta, Canada	2 00
19. Rev. J. H. Griffin, Waterford, N. Y.	4 00
19. Rev. F. McNellis, Altoona	2 00
19. St. Mary Sch., Elyria, Ohio....	2 00
19. Sch. Srs. Notre Dame, New Trier, Minn.	2 00
19. Srs. Adorers Precious Blood, Steelton, Pa.	2 00
19. Srs. Notre Dame, Cincinnati....	2 00
19. Srs. Notre Dame, Cleveland....	2 00
20. Georgian Court Coll., Lakewood, N. J.	20 00
20. St. Mary Coll., Notre Dame, Ind.	20 00
20. St. Mary Acad., Notre Dame, Ind.	10 00
20. Srs. Charity, Hempstead, L. I., N. Y.	2 00
20. Srs. I. H. M., Philadelphia....	2 00
20. Srs. St. Joseph, New Orleans....	2 00
21. Nazareth Coll., Nazareth, Mich.	20 00
21. St. Mary Springs Coll., East Co- lumbus	20 00
21. Mother M. Berchmans, Halifax, N. S., Canada	10 00
21. Nazareth Acad. H. Sch., Naza- reth, Mich.	10 00
21. Rev. D. F. Burns, Cincinnati....	2 00
21. Rev. W. D. McCarthy, Denver....	2 00
22. Pottsville Cath. H. Sch., Potts- ville, Pa.	10 00
22. Col. P. H. Callahan, Louisville... Conn.	4 00
22. Mr. W. J. McGinley, New Haven, Conn.	2 00
22. St. Patrick Sch., Pottsville, Pa.	2 00
22. St. Thomas Villanova Sch., Rose- mont, Pa.	4 00
24. Univ. Santa Clara, Santa Clara, Calif.	20 00
24. Notre Dame Quincy, Quincy, Ill.	20 00
24. Rev. A. J. Dean, Toledo	2 00
24. Mr. J. P. Hurley, Brooklyn....	2 00
24. Miss. Srs. Sacred Heart, Chicago	2 00
24. St. Francis Xav. Sch., Brooklyn	2 00
24. St. Joseph Sch., Red Wing, Minn.	2 00
24. Rt. Rev. Msgr. J. J. Schmit, Cleveland	2 00
24. Sr. Antonette, Springfield, Ill....	4 00
24. Srs. St. Francis, Kentland, Ind.	2 00
25. Rt. Rev. Msgr. W. J. McMullen, Pittsburgh	2 00
25. Mother Jane Frances, Brent- wood, L. I., N. Y.	2 00
25. St. Joseph Home, Jersey City, N. J.	2 00
25. St. Peter Coll., New Iberia, La.	2 00
25. Srs. St. Francis, Joliet, Ill....	4 00
25. Srs. St. Joseph, Kansas City....	14 00
26. Rev. D. A. Lord, St. Louis....	2 00
26. Rev. R. B. McHugh, Brooklyn... Dak.	2 00
26. Sr. M. John, Grand Forks, N.	2 00
26. Srs. Notre Dame, Covington ...	2 00
26. Srs. St. Joseph, Shelton, Conn...	2 00
27. Miss M. C. Murphy, Roslindale, Mass.	2 00

FINANCIAL REPORT

41

June, 1935

27. Sch. St. Thomas Apostle, New York	2 00
27. Sr. M. Gerard, Duluth	4 00
28. Xavier Univ., Cincinnati	20 00
28. Rev. M. J. Jacobs, Waunakee, Wis.	4 00
28. P. J. Kenedy & Sons, New York	2 00
28. St. Andrew Sch., Philadelphia..	2 00
28. St. Patrick Paro. Sch., Scranton	2 00
28. Sr. M. Bernard, West Philadel-phia	2 00
28. Sr. St. Henrietta, Montreal.....	2 00

June, 1935

29. Rt. Rev. Msgr. F. A. Rempe, Chicago	2 00
29. St. Joseph Acad., Dumbarton, Va.	2 00
29. Sr. M. Scholastica, Stevens Point, Wis.	2 00
29. Reports and Bulletins	2 25
Total receipts	<u>\$11,928 10</u>
Cash on hand, July 1, 1934.....	\$3,100 33
Receipts of year	<u>8,827 77</u>
Total receipts	<u>\$11,928 10</u>

GENERAL MEETINGS

PROCEEDINGS

CHICAGO, ILL., April 24, 1935.

The Thirty-second Annual Meeting of the National Catholic Educational Association was held in Chicago, Ill., during the week after Easter, April 24 and 25. The change in the time of the meeting from June, when the annual meeting has usually been held, to April had the advantage for college members and those attending summer schools, that it did not interfere with the first week of summer schools.

In addition to two general meetings, there were very active sessions of the Seminary Department, College Department, Secondary-School Department, and the Superintendents' Section. The scheduled separate meetings of the Conference of Colleges for Women, and of the Graduate School Deans were not held but were combined into a single meeting of all colleges. All meetings were held in the Stevens Hotel, and the Chicago Woman's Club. The latter meeting place was made available through the courtesy of the School Board of the Archdiocese of Chicago.

His Eminence, George Cardinal Mundelein, Archbishop of Chicago, gave his gracious approval to the holding of these meetings and sent as his representative the Reverend Daniel F. Cunningham, Superintendent of Schools of the Archdiocese of Chicago.

Credit for the success of the meetings is due greatly to Father Cunningham and other officials of the Archdiocese who actively cooperated with the officers of the Association in all the arrangements.

One of the most pleasant and at the same time most stimulating of the meetings was the dinner meeting that was held at 7:00 P. M., Wednesday, April 24, at the Stevens Hotel. His Excellency, Most Rev. Francis W. Howard, presided at this meeting and introduced the speaker, the Hon-

orable Thomas F. Woodlock, Associate Editor of the *Wall Street Journal*, and a former Interstate Commerce Commissioner. The title of Mr. Woodlock's address was "The Mind of the Church and the Great Insolvency." This excellent address raised spontaneously, and under the gentle stimulation of the chairman, Bishop Howard, one of the most interesting discussions of the whole convention.

FIRST GENERAL SESSION

WEDNESDAY, April 24, 1935, 9:00 A. M.

A short general meeting of the National Catholic Educational Association and its Departments was held in the Theatre of the Chicago Woman's Club. After opening the meeting with prayer, the President General, the Most Reverend Francis W. Howard, D.D., explained the purpose of the meeting. In exhorting the delegates to meet the challenge of the critical period through which traditional forms of education are struggling for survival, Bishop Howard said that to "stimulate Catholic thought and to make it effective" should be the duty of every Catholic educator. "When faith is set aside, men are not even loyal to reason," he pointed out, declaring that "reason can be asserted again only through Catholic education."

The Reverend Daniel F. Cunningham, Archdiocesan Superintendent of Schools, welcomed the delegates in the name of His Eminence, George Cardinal Mundelein, Archbishop of Chicago.

Rev. George Johnson, Ph.D., Secretary General, made the announcements in regard to the program and the arrangements for the convention.

The minutes of the meeting held by the Association in Chicago, in 1934, were approved as printed in the Report of the Thirty-first Annual Meeting of the Association.

A motion was carried authorizing the President General to appoint the usual Committees on Nominations and Reso-

lutions. The members who were appointed on these Committees are as follows:

On Nominations: Rev. Joseph J. McAndrew, A.M., LL.D., Rev. William F. Cunningham, C.S.C., Ph.D., Brother Benjamin, C.F.X., A.M., Rev. Richard J. Quinlan, A.M., S.T.L., Very Rev. Thomas W. Plassmann, O.F.M., Ph.D., D.D.

On Resolutions: Rev. George Johnson, Ph.D., Right Rev. Msgr. William P. McNally, S.T.L., Ph.D., Rev. Charles A. Finn, D.D., P.P., Rev. Samuel K. Wilson, S.J., Rev. Arthur J. Sawkins, Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D.

SECOND GENERAL SESSION

THURSDAY, April 25, 1935, 12:30 P. M.

The second general session was also held in the Theatre of the Chicago Woman's Club. Most Rev. Francis W. Howard, D.D., President General, presided.

The following officers were nominated and unanimously elected for the year 1935-36:

President General, Most Rev. Francis W. Howard, D.D.; Vice-Presidents General, Most Rev. John B. Peterson, D.D., Very Rev. James A. Burns, C.S.C., Ph.D., Rev. John B. Furay, S.J., Right Rev. Msgr. William P. McNally, S.T.L., Ph.D.; Treasurer General, Right Rev. Msgr. John J. Bonner, D.D., LL.D.

The Secretary then announced that the following had been elected from the Departments to the General Executive Board:

From the Seminary Department: Rev. Joseph J. McAndrew, A.M., LL.D., Rev. Charles A. Finn, D.D., P.P., Very Rev. Francis Luddy.

From the College Department: Rev. Aloysius J. Hogan, S.J., Rev. William F. Cunningham, C.S.C., Ph.D., Rev. Francis M. Connell, S.J.

From the Secondary-School Department: Rev. P. A. Roy,

S.J., A.M., Rev. Joseph J. Edwards, C.M., A.M., Brother Benjamin, C.F.X., A.M.

From the Parish-School Department: Rev. Michael A. Dalton, A. M., Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Right Rev. Msgr. John M. Wolfe, S.T.D., Ph.D.

The Secretary read the following report of the Committee on Resolutions:

RESOLUTIONS

(1) To Our Holy Father, Pope Pius XI, we present the loving homage of our obedience.

(2) The National Catholic Educational Association reaffirms its trust in American institutions. They are the charter of our political liberties, and are erected upon the recognition of the fact which contemporary sentimentalism refuses to accept: the fact, namely, that man possesses natural rights and that these are not privileges granted by an omniscient state. Founded thus on the acceptance of truth and not on the assumption of error, such institutions possess stability against world stresses, and at the same time sufficient flexibility to meet changing conditions. We are convinced that, adapted to new national exigencies, as these exigencies arise, and administered by officials of integrity, American institutions will preserve our people from the immoralities of communism and fascism, and afford the best means to bring to all of our citizens the blessings of social justice.

(3) Obedient to the voice of Our Holy Father, calling upon the nations in the name of the Prince of Peace to preserve the world from the horrors of war and emphasizing the need for the promotion of a love of peace in all peoples, we pledge ourselves (a) to the inculcation of an appreciation of the ethical principles underlying international relations, and (b) to the dissemination of knowledge of the facts regarding the cause of war and the economic stresses and conflicts dangerous to peace. In accordance with its fundamental, moral and religious purposes, it is the duty of the Catholic school to promote that love of neighbor for the love of God which is the sure solvent of ill will and the basis for neighborliness among all people, irrespective of race or nationality, and possesses in itself the power of transforming the world.

(4) Ever mindful of the principles enunciated in the En-

cyclical on "The Christian Education of Youth" that parents hold directly from the Creator the fundamental rights concerning the education of their children, we regard with suspicion and concern any movement which would tend to make the school the instrument of any group, political or academic, for achieving its own ends and purposes.

(5) In the American tradition education is a function of state and local government. This means that its ultimate control is vested in parents and those who are immediately responsible for the well-being of our children. We have here a most effective safeguard against any form of government monopoly of American childhood, and rampart against the encroachments of tyranny. We would be renegade to the ideal of American liberty were we not to exercise the utmost vigilance lest in these disturbing days there should be a drift in the direction of the control of the policies and processes of education by the Federal Government. We hereby record our opposition to the adoption of any procedures for the distribution of federal funds which would give to any federal agency the power to dictate to the states in matters that concern the welfare of American childhood and the direction of American education.

(6) With righteous indignation we protest against the shameful condition of affairs in Mexico where the people are deprived of fundamental liberties and subjected to persecution on the sole ground of their allegiance to the Catholic Faith. The suppression of religious freedom and academic liberty decreed by those in control of the Mexican Government, is fraught with a significance that reaches far beyond the borders of that unhappy country. It is an assault on liberty everywhere, and, consequently, is the concern of every lover of freedom and justice.

(7) We congratulate the Bishops and Catholic people of the State of Ohio on the wisdom and courage they have displayed in their campaign for their rightful share in the funds the state has set apart to aid education in the emergency. They are waging a battle for the principles of the freedom of religious teaching; and their action is a protest against the unreasonable and un-American assumption that only that kind of education should have public support which is rooted and founded in secularism.

(8) It is with great joy that we congratulate our Bishops, pastors, teachers, and people on the amazing generosity, self-sacrifice, and devotion that have sustained the Catholic-school system through the days of the depression and given

us hope and courage to face whatever vicissitudes may await us in the days to come.

(9) To His Eminence, Cardinal Mundelein, we extend our heartfelt gratitude for his kindness in sponsoring our meeting in the great City of Chicago, and we are most happy to be able to assure him that due to the arrangements that were perfected under his direction, our meeting has been profitable and inspiring.

(Signed) GEORGE JOHNSON.
WILLIAM P. McNALLY.
CHARLES A. FINN.
SAMUEL K. WILSON, S.J.
ARTHUR J. SAWKINS.
EDWARD A. FITZPATRICK.
GEORGE JOHNSON,
Secretary.

PAPER

THE INSOLVENCY OF A CENTURY

THE HONORABLE THOMAS F. WOODLOCK, Former Interstate
Commerce Commissioner, and Contributing Editor of the
Wall Street Journal, New York, N. Y.

I propose to sketch for you the outlines of one of the most spectacular bankruptcies in human history—the bankruptcy of the nineteenth century. I may say at the beginning that the bankruptcy to which I refer has nothing to do with money. I say this as you might naturally have supposed from the title announced for this address and from the identity of the speaker that it was that kind of a bankruptcy a Wall Street editor was going to discuss. This time the cobbler is going to venture far from his last. Please remember, however, that he is only a cobbler with no pretensions to scholarship, but with the omnivorous curiosity that animates all old newspapermen, and a consequent itch to write under the mediæval caption—*De omni re scibili et quibusdam aliis*. The smartest oldsters of the craft have acquired considerable skill in spreading the butter of their knowledge very thinly over the bread, so that it looks like real bread and butter. That deceives ordinary lay folk pretty well. I have no hope, however, of deceiving this audience, for very long, and shall not attempt to do so. I shall lay before you in all rawness and incompleteness what seem to me to be the facts of a great insolvency, and I do not for a moment imagine that I am going to tell you anything that you do not know better than I do. All I shall attempt will be an outline sketch of a number of phenomena which appear to me to group themselves around one single fact that is the explanation of them all, and is the root of the whole business. The outstanding phenomenon in the world today is the prevalence of anxious doubt marking the thought of intelligent men concerning what we call “civil-

ization." In every country of the western world there has sprung up a literature that it would be little exaggeration to characterize as a literature of despair. Nearly twenty years ago, Spengler started the chorus with his ponderous tomes on the Downfall of the West. In Italy, Ferrero has for years been pointing out that Europe (and that includes us) was drifting on the rocks. The Russian, Nicholas Berdyaev, years ago warned us that our age had come to an end, and that we had entered upon a new "dark ages." Leon Daudet, ten years ago, in his brilliant but half-crazy volume, *Le Stupide XIX Siecle*, diagnosed some of the diseases of the dying age. Scores of other writers abroad and at home have described the various deadly symptoms in striking fashion—none more strikingly than our own Carleton Hayes and Ross Hoffman. Professor Hayes' article in the *Commonweal's* tenth anniversary number on the Age of Illusion and the Age of Disenchantment literally carried volumes of meaning, and Doctor Hoffman's "Restoration" may rank with Berdyaev's "End of Our Time" as a masterly piece of historical perspective and critical penetration. Francesco Nitti has published more than one Jeremiad. In England, the Marquess of Lothian—one of the few survivors of Victorian Liberalism—the most characteristic product of the nineteenth century—is weeping over its eclipse. And latest of all comes another witness from Germany, Werner Sombart, of whose indictment of that century we shall presently see something. Suffice it here to say that in the vigor, not to say heat, of its denunciation it savors more of a Jerome or a Tertullian than of a Professor of Economics at the University of Berlin.

Through all this mass of literature, and for every name I have mentioned a score more could be added, there runs one clear note of recognition that something very serious has happened to the world, and it is that something that I call a bankruptcy of ideals and of philosophies. Because these ideals and philosophies particularly mark the nineteenth century, I call it the bankruptcy of a century.

I have called it a spectacular bankruptcy. The thing that makes it spectacular is the suddenness and the unexpectedness of the crash, and its completeness, just when it seemed to men that they had at last solved the problem of mankind and of its existence on this earth. The nineteenth century saw the population of the civilized world—the Western World—trebled and the comforts of life immensely increased for the great mass of men. To borrow the jargon of our economists, it saw the “economy of scarcity,” which had ruled from the coming of man upon the earth, transformed into the “economy of abundance.” It saw, in a word, the first appearance of practically everything that differentiates the world of today from the world of Julius Caesar—most of all, the virtual abolition of time and space so far as concerns men’s dealings with each other, upon which nearly everything else depends, and it saw the most remote corners of the globe explored, mapped, and claimed by somebody. It saw man freed in large measure from the slavery of muscular effort, by having at his command the machine to slave for him. In all these things it opened up for the human race a vista of “progress” that in all the previous millennia no one had in his wildest dreams ever dared to imagine.

Nor was it only in material things that the nineteenth century revolutionized the earth for man. It saw him “emancipated” by “democracy.” It saw him “educated” as never before, so that illiteracy had almost disappeared. It freed his tongue to talk, and it brought him the doings—and the talk—of his fellows all over the world. It displayed for him the teachings of “science,” as it brought him the gifts of science; it told him that knowledge is power, and it gave him the opportunity to acquire “knowledge” to his heart’s content, and invited him to use his “reason” upon the knowledge it brought him.

Is it any wonder that the poets of the Victorian Age saw the vision of unlimited “progress” and a time “when the war-drums throb no longer and the battle flags are furled

in the Parliament of Man, the Federation of the World." Fifty years ago the last great cosmic problem had been solved, and we knew all about the universe. Science had freed the mind and the body of man from the slavery in which they had hitherto lain, and from then on we were going to progress steadily toward an earthly paradise of peace and plenty. That was what evolution really meant. That was the prospect held out to us by the nineteenth century when I first became acquainted with it on leaving preparatory school fifty-two years ago. It is the entire philosophy upon which that prospect rested, whose utter insolvency I shall try to describe.

I need waste no time in recounting the visible consequences of that insolvency, for they stare one in the face. Twenty millions of idle workers are the most conspicuous phenomenon presented to us by our new-found "economy of abundance," and our elaborate retinue of machine slaves. The "Parliament of Man, the Federation of the World" is farther off than at any time since Europe was Europe, the war-drums are muttering in every country, and there are more battle flags to be seen than ever before. The space that we so ingeniously abolished by transportation we are again feverishly recreating by tariffs, quotas, embargoes, immigration restriction, and so forth, and the world that we knit together by steam, electricity, and trade we are splitting up into isolated and insulated fragments, each trying to separate itself as completely as it can from the rest. I need not linger on the picture's details. You see and know them as well as I do.

What was the philosophy of the nineteenth century of which I say that it is bankrupt? I think that the Liberalism of the Victorian Age may stand for its synthesis. What was the Victorian Liberalism? I shall let one of the few surviving Victorian Liberals describe it. The Marquess of Lothian—who as Philip Kerr was one of Mr. Lloyd George's principal aides in war time—published last year

a pamphlet, "Liberalism in the Modern World," which contains a succinct definition reading as follows:

"Western Liberal and democratic civilization is the peculiar child of the Renaissance and the Reformation. The ultimate metaphysical root of Liberalism—and all great movements are ultimately based on metaphysics—is the conviction of the supreme value of the individuality of man, that it is the right and responsibility of every individual to think for himself rather than to accept his thinking from any human authority, however august, whether in Church and State, and to regard the purpose of life as progress in this world and not merely happiness in the next. From this primary root western civilization has inexorably developed after a thousand years of relative stagnation and preoccupation with other worldliness. . . . The Bill of Rights, the abolition of slavery, the long tale of social reform, the idea of progress, the capitalist system, democracy, have all sprung from the basic principle of individual liberty within the law, which is itself answerable to the control of public opinion, which was reborn in Europe from ancient Athens in the sixteenth century, and then tempered with Christianity."

We need not delay longer than to salute with a passing smile the Marquess of Lothian's quaint conceptions concerning the Middle Ages as a period of "relative stagnation," and the sixteenth century as the period in which the notion of civil liberty was reawakened after a sleep of about two thousand years! It does seem strange, however, that he should have picked that particular century for its awakening, seeing that it was precisely then that an Englishman (Filmer) stoutly defended the theory of "the divine right of Kings" against the last of the mediaeval schoolmen, and that the doctrine of limitation of the State's power, which is the essence of civil liberty, is essentially a Christian concept, first fully developed in those very Middle Ages. But let that pass; let us take Liberalism as this Liberal defines it, and see what its creed contains.

I find in it seven principal articles.

The first, and most fundamental, is its assertion that the

purpose of life is bound up with this world and this world only. True, the Marquess does not state it in quite that way. He says that the purpose of life is "progress in this world and *not merely* happiness in the next," but the meaning is the same, for there is no room for a "merely" in the matter; if there is another world at all, the purpose of life must be wholly and entirely wrapped up in that. As a matter of fact, the Victorian Liberalism was simply and solely a philosophy of "this world." Werner Sombart, whom I mentioned a little while ago—he is, as you doubtless all know, a professor of economics at the University of Berlin—in his latest book, *Deutscher Sozialismus*, published last autumn, has in his opening pages a terrific indictment of the last 150 years, and the first count in that indictment reads as follows:

"Only he who believes in the power of the devil can understand what Western Europe and America have had to endure in the last century and a half. For only as devil's work can our experience be characterized. Clear are the ways in which Satan has steered mankind on his course. He has destroyed in ever-widening circles man's belief in another world and thereby plunged him full tilt into the desolation of this-worldliness."

It did not sound so empty a boast of Viviani some thirty-five years ago that the lights of Heaven had been extinguished!

The second article in the Liberal creed followed from the first. It denies "dogmatic" religion by rejection of all "authority" for truth of any kind. We have only to note the present position of non-Catholic Christianity to see the effects of this upon even such remnants of religious faith that yet survive outside the Church. Nineteenth-century Liberalism axiomatically denied all divine revelation except in so far as it tolerated—somewhat contemptuously—such religion as might in individuals exist as an individual "experience."

The third article was a profession of faith in "progress"

by evolution—progress automatic and continuous as a result of man's emancipation from intellectual servitude. The Marquess of Lothian's adverb "inexorably" is highly significant on this point. Presumably that was the "progress" which we celebrated here with so much success these last two years!

The fourth article was a profession of faith in "science" as the sole source of truth and happiness for man, which would infallibly, and that soon, solve all his problems and answer all his questions, if, indeed, it had not already solved and answered the most fundamental of these. Professor Tyndall's "Belfast Address," delivered just sixty-one years ago, is worth exhuming if one wishes to see how complete was the Nineteenth Century's certainty as to this.

The fifth article was a profession of faith in what was, and is still, called "education." Only teach every one to read and write and provide him with plenty of libraries, and all would assuredly be well. I suggest that Cardinal Newman's essay on "The Tamworth Reading Room" will illustrate the Victorian Liberal's mind on this point. It is a fine example, too, of devastating irony!

The sixth article in the Liberal creed was a profession of faith in "democracy," of which faith the basic axiom used to be that "the cure for bad democracy is more democracy." This stemmed directly from Rousseau.

Finally, the seventh article was a profession of faith in individual human reason, autonomous, untrammelled, freely operating upon "knowledge," and a belief that if every one thought for himself and freely spoke his mind truth would infallibly emerge as the result of the talk, and world peace and order would follow. The great thing was to stimulate discussion so that every one had his say, and subjected every one else's say to his own independent judgment.

These, I think, were the principal elements of the nineteenth-century's view of man and his destiny. It must be admitted that it was an attractive prospectus, perhaps most attractive because it seemed to offer to man an escape from

the troublesome inhibitions imposed upon him by his "conscience," laden as it was with the "taboos of worn-out superstitions" handed down from the Dark Ages. It offered him a promise of "freedom" and comfort, and that upon the most reliable possible of evidence—the word of "science." Coming as it did with the spread of "literacy," its appeal was almost universal. As Sombart says immediately following the passage I have quoted describing Satan's work:

"He thrilled silly men with their dream of self-divinization—'ye shall be like Gods'—and convinced them that every one of them had the wit through his own arbitrary action to advance the general welfare and build a truly moral common life."

What wonder that Swinburne chanted—"Glory to Man in the highest, for Man is the Master of things"? What wonder, again to quote Sombart—and please remember that it is an economist and not a preacher that I am quoting!—that man, taken to the "high place" by Satan and shown the Kingdoms of this world, did *not* refuse them and *did* bow down and worship the tempter?

Now let us look at the "schedules in bankruptcy" of this philosophy and see what they tell us of the cause of its failure. First, let us observe that the Marquess of Lothian himself confesses the fact of insolvency. "What is the explanation," he asks, "of the extraordinary slump which has overtaken not only Liberalism but individual liberty, democracy, and capitalism, the characteristic institutions of the pre-war age? And why have they been replaced over a large part of the world by the very essence of barbarism—the doctrine that the individual has no right against the State, that justice and right can be brushed aside in the interest of class or race, that dictatorship is the road to human and national greatness, and that progress can be achieved by the lawless bludgeoning into insensibility of all who express opinions contrary to those of the dominant party?" He answers his own question by blaming the fail-

ure of Liberalism upon what he calls "international anarchy," which in a world in which time and space have been almost abolished prevents free institutions from working as they should. But let us examine for ourselves the causes of the bankruptcy which the Marquess confesses and I think we can show that they were inherent in the very claims and promises of the prospectus itself.

Let us see what has happened to the three "positive" faiths of Liberalism—"science," "education," and "democracy."

Nothing is more striking in the world of intellect than the complete *volte-face* of "science" within a single or at the most two generations. Sixty-one years ago Professor Tyndall, at Belfast, pronounced the apotheosis of "Matter"—incidentally canonizing Lucretius. The "promise and potency of all terrestrial life" that matter contained was expressed in Herbert Spencer's law of evolution, and the cosmos was explained in terms of pure deterministic materialism. It was in that "science" that nineteenth-century Liberalism made its act of faith. Thirty years ago that faith was spread abroad and popularized by a host of writers, and was eagerly lapped up by an "educated" people, who even got it served up to them in Sunday supplements of yellow newspapers. Haeckel, Grant, Allen, McCabe, and others produced best-sellers on the subject. Yet at the flood-tide of this literature Science itself was preparing a great recantation. It is surely unnecessary for me to do more than note the fact for the circumstances of that tremendous change of front are familiar to you all. The materialism of John Tyndall and his patron saint, Lucretius, is gone forever, for, little as we know of the ultimates of to-day, we know that they consist of two things—Power and Law, both pointing straight to Mind and Purpose. Teleology has come back with a vengeance! Of the magic principle of Evolution, as Huxley and the other prophets of the nineties expounded it, science today confesses that about all it has learned in the past thirty years of this mysterious thing is

that almost all it thought it knew thirty years ago is not true. Which, after all, is Progress! And it has remained for one of the outstanding scientists of the day—Sir James Jeans—to refer us to the first chapter of Genesis for six words which, he says, accurately and completely tell the story of Creation—“And God said, ‘Let there be light!’ ”

So much for “science.” What about “education?” Surely it would be out of place for me to do more than mention the word to this audience, whose business *is* education. Let me, however, again quote Sombart on the results of what we call education of the mass. Pointing out that its effect upon them has been to erect a special standard of “values” of which the three leading “ideals” are “size,” “speed,” and “novelty,” he concludes:

“If we wish to gather it all into a sentence we must phrase it in the terrible words, ‘Human life has become void of meaning.’ Severed from all transcendental contact, severed from directing ideals, man stands alone seeking realization of himself in himself and has not found it.”

Seeing that “universal literacy” looks for it chiefly at the news-stands and in the movie-houses, no one can wonder much at what it finds and does not find.

I pretend to no competence in the field of aesthetics. But I take leave to doubt that a music which bases partly upon strictly barbaric rhythm and partly upon new and ingeniously disagreeable sounds is really a development and not a degeneration. I take leave to doubt that a painting which strives to break the bounds of sense in order to express some kind of intellectual abstraction, and a sculpture which aims at a similar result by incredibly revolting distortions of form and a positive cult of ugliness, are anything but deliberate departures from truth and beauty. And I take leave to doubt that a literature which abandons all principles of selection, or reticence and of economy, which offers us cheap cynicism for satire, impudence for irony and what the Germans call “gallows wit” for humor,

is one that will find much of a place in the world's long annals of true art.

And what of "democracy" of which we were told that the way to cure its failings was to give it more democracy? Well we *did* give it more democracy, if the Spaniard Ortega y Gasset is right. Demos has risen *en masse*, he says; he calls it the "Revolt of the Masses." But what has been the result of that revolt? Precisely the result that always follows a mass-movement—the thing that we call dictatorship.

We have them around us in all stages of development—already complete in most of the important European nations and manifestly preparing in others. The fallacy in the Liberal's idea of democracy is precisely in the fact that in proportion as democracy departs from the strictly representative form and approaches the direct form, it is ceasing to be democracy and is breeding dictatorships, for the mass can act in no other way when it undertakes to act for itself. There is food for thought here as regards our own country, far as we seem to be and, Heaven be thanked! still are from immediate danger in this respect, for we have moved quite a perceptible distance toward "direct" democracy in the last hundred years and that is not a favorable symptom.

Then there was the pathetic Liberal faith in individual reason and free speech as the sure way to attain to truth and achieve world peace and order. The idea seemed to be that if you only got enough people to talk together, truth would somehow surely emerge from the babel, and would achieve universal acceptance, so that sweet reasonableness would avail to secure order and justice at home and abroad. To uncover the fallacy in that idea it is necessary to go back to the first two articles in the Liberal creed. These were, first, the assertion that man was concerned solely with this world, and, second, that he should accept nothing on the authority of any one—except, of course, on the authority of science! It followed from this that what might be truth

for one man might not be truth for another and that there was no guarantee that what was truth today—by majority vote—would be true tomorrow. Incidentally, we may note that acceptance of the Liberal theory in all its implications leads to acceptance of the principle that an individual's conscience is bound by the common will of the community as expressed by the majority—something which Mr. C. C. Marshall overlooked in his controversy with Governor Smith seven years ago!

Well, we can all see how much of truth, order, and world peace have come from the great popular debate on which nineteenth-century Liberalism pinned its faith! Am I wrong in saying that its schedules in bankruptcy offer small prospect of much dividend to creditors in liquidation? Or in saying that, all things considered, it is the most sensational insolvency of the most pretentious effort at "civilization" of which history has record. Ferrero was very near the truth when he said that the nineteenth century thought it knew everything and really knew nothing. And one can pardon Leon Daudet's vituperative extravagances concerning that period for the sake of his biting exposure of its pretenses as listed in his book, *Le Stupide XIXme Siecle*, under twenty-two heads. I regret that time will not permit me to read them for you.

You have, of course, seen already the point to which I am coming in these very crude and sketchy remarks. The insolvency of the nineteenth-century philosophy and its consequences to mankind spring from a single cause. That cause is the apostasy of non-Catholic Christendom in the sixteenth century. You who have vastly more historical scholarship than I can ever hope to acquire can trace the roots further back through the centuries. I must be content to pick the story up at the birth of modern Europe, when the religious wars were ended by the Peace of Westphalia in the seventeenth century. By that time the deadly plant of nationalism had struck its roots firmly in the ground, and what Professor Carleton Hayes calls the Age

of Enlightenment had dawned, bringing with it notions of "democracy" and "liberty" both to be enthroned a century or so later in the French Revolution, together with "equality" and "fraternity." It was, by the way, doubtless, the "fraternity" of the Revolution that Irving Babbitt had in mind when he penned the biting phrase, "The last stage of humanitarianism is homicidal mania."

Nationalism followed necessarily upon the destruction of Europe's spiritual unity, which cleared the way for its excesses that in our day have reached so insane a pitch. Rejection by a great part of Europe of authority for dogmatic truth resulting from the Reformation cleared the ground for loss of faith in *any* dogmatic truth and fertilized the soil for the eighteenth-century rationalists. These men there sowed the seeds of the nineteenth-century's materialist philosophy of this-worldliness, of which the Marquess of Lothian and Sombart have told us. The achievements of science in creating the economy of abundance for the civilized world aroused in the politically enfranchised masses of men the desire for "equality" in the good things of earth and started the mass-revolt. And the whole business can ultimately be referred to one simple thing as its root. The failure of the nineteenth-century Liberalism is certainly due to the fact that it totally misapprehended the nature of man.

"What is man . . .?" asked the Psalmist. Liberalism answered it by saying that man was merely the top of the animal kingdom, but that he contained within himself the potentiality of unlimited perfectibility under a blind process of evolution, that his business was solely with this earth and no other, and that in his reason as governor of his actions lay all the powers necessary to make his paradise here, and, if not now, eventually and probably soon.

It was a sloppy philosophy. One can respect, at least for its logic, the philosophy of a Spengler, for instance, who says simply and openly that man is a "beast of prey," and who expects him to perform as such. One can respect a

philosophy which says that man is a being, "a little lesser than the angels" capable of incredible heights and depths, whose main concern is with the next world, yet is not condemned to run away from this one, and who has the power which only omnipotence can give him to disobey Omnipotence itself—and is not surprised when Man performs as he does. But how can one respect a philosophy which tells a man that this world is all that matters and then expects him to perform as a completely moral and reasonable being should?

Twenty-five or more years ago the Protean Mr. H. G. Wells for a while thought he was a Socialist, and, as is his custom, wrote a book to tell the public of his conversion—*New Worlds for Old*. You will find towards the end of that opus some remarks upon human nature which are both true and significant. He is answering the objection that Socialism is "against human nature," and he begins by admitting its truth. Socialism, he says, is against human nature and so is everything else! Human nature is at war with everything in the universe, including itself. He calls it, in fact, the "Ishmael of the Universe"—a pretty good figure of rhetoric to describe the consequences of original sin! He even so far forgot himself elsewhere in the same volume as to speak of our "fallen" nature, doubtless without suspecting the force of the admission. Nor did he, as Victorian Liberalism did, look for human nature's redemption through "reason" and "education." No, he saw something at work that he called "Good Will"—which was the name he gave the thing that Christianity brought into the world. Had he called the things he saw by their right names his argument could stand in a sermon—for Christianity *would* make economic socialism work as it would any other social structure that was built upon it.

But now, twenty-five years later, (in his "Autobiography") he wails: "The truth remains that today nothing stands in the way to the attainment of universal freedom and abundance but mental tangles, egocentric preoccupa-

tions, obsessions, misconceived phrases, bad habits of thought, subconscious fears and dreads, and plain dishonesty in people's minds—and especially in the minds of those in key positions." And this after a quarter of a century of preaching by Mr. Wells, himself a very special development of nineteenth-century "Liberalism."

Quite apart, moreover, from Liberalism's initial dogmatism upon the exclusively "this-world" nature of man, it was strangely blind to an obvious fact which even science could and did lay plainly before it. That was that there are in man two "constants" eternally at war—and I do not refer to the war of flesh and spirit, but a war wholly in the material order. All men are born with the same elemental desires of instincts—the desire to live, to reproduce, and to assert one's self. No two men are born with quite the same capacity to satisfy these desires, and the greatest inequality in the satisfactions achieved by individuals has always characterized human society. It is hardly too much to say that human history is but a record of the conflict engendered by those constants—uniformity of desires, diversity of capacities.

Now what could Victorian Liberalism offer by way of a principle to bring these two warring constants into some kind of accommodation? Nothing—nor can any philosophy of a purely "this-world" kind ever make peace between them, least of all when it preaches any kind of "equality" either political or economic.

It all comes to the very simple but terribly important question of the Psalmist. There is only one answer to that question in the light of which human life on this earth becomes comprehensible. There is no other that makes sense. There is no other that does not sooner or later make this life a hell upon earth for most of mankind, even for those seemingly most favored among us, for the end of them all is the black emptiness of ultimate frustration and despair.

In the face of this colossal insolvency of a century and a civilization there stands against the barbarian anarchy of

today the same thing that stood against the barbarian anarchy of fifteen hundred years ago—the mind of the Church, and there stands literally nothing else. It saved civilization then and nothing else will save civilization now. Everything else is hopelessly—and visibly—bankrupt. That is the one great fact that stares the world in the face.

COLLEGE AND UNIVERSITY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 24, 1935, 9:30 A. M.

The assembly was opened with prayer by the President, the Reverend William F. Cunningham, C.S.C., Ph.D. After a few pertinent remarks, chiefly dealing with the purposes of the Committees which were to report, the President appointed the following to the Committee on Nominations: Rev. Daniel M. Galliher, O.P., J.C.D., Chairman; Rev. Daniel M. O'Connell, S.J., Ph.D., Sister M. Aloysius, A.M., Ph.D.

Rev. William J. McGucken, S.J., Acting Chairman of the Committee on Educational Policy and Program, read the report of his Committee.

At the conclusion of Father McGucken's report, Rev. Daniel M. Galliher, O.P., moved that the present Committee be continued and instructed to study the present curricula leading to the A.B. degree, in the light of the recommendations of their report. The motion was passed. It was then moved and seconded that the report as submitted be approved in its general recommendations, and be put into effect, as far as possible, by the member colleges, with the distinct understanding that these recommendations are by no means mandatory. The Reverend Edward A. Fitzgerald, S.T.B., joined by Rev. Virgil Michel, O.S.B., voiced strong opposition on the ground of inutility. The motion passed.

The President then asked for the report of the Committee on College Accreditation. Mr. Edward A. Fitzpatrick, Ph.D., Chairman, read the report.

Very Rev. Anselm M. Keefe, O.Praem., Ph.D., moved that the Committee be continued. Rev. Albert H. Poetker,

S.J., Ph.D., amended the motion to have the report mimeographed and sent to the member colleges, which was carried. The original motion as amended was unanimously carried. The Reverend Bonaventure Schwinn, O.S.B., moved that the clause in the report stating that the Secretary of the Committee on Accreditation shall not be a member of any other accrediting agency, be deleted. The motion was seconded, and after lengthy discussion, lost.

Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., next read the report of the Committee on Organization.

Very Rev. Anselm M. Keefe, O.Praem., Ph.D., moved the discharge of the Committee with thanks. The motion was seconded and passed.

Rev. Maurice S. Sheehy, Ph.D., Chairman of the Committee on Financing Catholic Colleges, made the report of his Committee.

Rev. William J. McGucken, S.J., moved the continuance of the Finance Committee. The motion was seconded and passed.

In the absence of Rev. Alphonse M. Schwitalla, S.J., Ph.D., a summary report of the Committee on Graduate Studies was read by Dr. Edward A. Fitzpatrick.

Doctor Fitzpatrick moved that the recommendations of the Committee on Graduate Studies be accepted. When the motion had been seconded, it was carried.

Very Rev. Anselm M. Keefe, O.Praem., Ph.D., moved the appointment by the Chair of a Committee to draw up By-Laws for the College and University Department. When it had been seconded and passed, the Reverend President appointed the following: Rev. William F. Cunningham, C.S.C., Ph.D., Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Rev. George Johnson, Ph.D., Rev. Hugh M. Duce, S.J., Rev. William T. Dillon, J.D., Very Rev. Walter C. Tredtin, S.M., Sister M. Columkille, Rev. Alcuin Tasch, O.S.B., Brother Leopold, F.S.C.

The Secretary of the Committee on the Accrediting of

Colleges, Rev. Daniel M. O'Connell, S.J., Ph.D., made the report of the Committee, which was accepted.

Rev. Daniel M. Galliher, O.P., J.C.D., Chairman of the Committee on Nominations, then made his report which was unanimously accepted.

Following are the officers elected: President, Rev. Aloysius J. Hogan, S.J., New York, N. Y.; Vice President, Rev. Francis L. Meade, C.M., Ph.D., Niagara Falls, N. Y.; Secretary, Rev. Julius W. Haun, D.D., Ph.D., Winona, Minn.

Members of the General Executive Board: Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Rev. Francis M. Connell, S.J., New York, N. Y.

Members of the Department Executive Committee: Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio; Rev. Paul J. Foik, C.S.C., Ph.D., Austin, Texas; Rev. Thomas F. Maher, C.M., A.M., Brooklyn, N. Y.; Very Rev. Lorenzo C. McCarthy, O.P., Ph.D., Providence, R. I.; Brother Thomas, F.S.C., A.B., New York, N. Y.; Rev. Samuel K. Wilson, S.J., Chicago, Ill.; Brother A. Patrick, F.S.C., Ph.D., LL.D., New York, N. Y.; Sister Helen Madeleine, S.N.D., Boston, Mass.; Very Rev. Edward V. Cardinal, C.S.V., Ph.D., Bourbonnais, Ill.; Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.; Rev. Alphonse M. Schwitalla, S.J., Ph.D., St. Louis, Mo.; Rev. James P. Sweeney, S.J., Buffalo, N. Y.; Very Rev. James A. Wallace Reeves, S.T.D., Greensburg, Pa.; Very Rev. Francis V. Corcoran, C.M., Ph.D., S.T.D., Chicago, Ill.; Sister M. Aloysius, A.M., Ph.D., Winona, Minn.; Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis.; Rev. Daniel J. McHugh, C.M., M.S., F.R.A.S., Chicago, Ill.; Rev. John W. Hynes, S.J., New Orleans, La.; Rev. William J. Murphy, S.J., Newton, Mass.; Sister M. Frederic, C.S.C., Notre Dame, Ind.; Mother M. Cleophas, H.C.J., Rosemont, Pa.; Rev. Charles J. Deane, S.J., New York, N. Y.; Sister Jeanne Marie, S.S.J., St. Paul, Minn.; Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Villanova, Pa.; Sister M. Evelyn, O.P., River Forest, Ill.; Rev.

Thurber M. Smith, S.J., St. Louis, Mo.; Very Rev. Anselm M. Keefe, O. Praem., Ph.D., West De Pere, Wis.

Committee on the Accrediting of Colleges: Chairman, Rev. Daniel M. Galliher, O.P., J.C.D., Providence, R. I.; Secretary, Rev. Daniel M. O'Connell, S.J., Ph.D., Chicago, Ill.

For 1930-36: Rev. John W. R. Maguire, C.S.V., Bourbonnais, Ill.; Very Rev. Walter C. Tredtin, S.M., Dayton, Ohio; Sister M. Aloysius, A.M., Ph.D., Winona, Minn.

For 1932-38: Rev. George Johnson, Ph.D., Washington, D. C.; Rev. Daniel J. McHugh, C.M., M.S., F.R.A.S., Chicago, Ill.; Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Milwaukee, Wis.

For 1934-40: Rev. William F. Cunningham, C.S.C., Ph.D., Notre Dame, Ind.; Brother A. Patrick, F.S.C., Ph.D., LL.D., New York, N. Y.; Rev. William C. Gianera, S.J., Santa Clara, Calif.

Adjournment.

FRANCIS L. MEADE, C.M.,
Secretary.

REPORTS

REPORT OF THE COMMITTEE ON EDUCATIONAL POLICY AND PROGRAM

The Committee consisted of the following members:

- (1) Rev. Daniel M. O'Connell, S.J., Ph.D., Loyola University, Chicago, Ill., Chairman.
- (2) Mother Antonia, S.S.J., President, College of St. Catherine, St. Paul, Minn.
- (3) Rev. J. Leonard Carrico, C.S.C., Ph.D., Director of Studies, University of Notre Dame, Notre Dame, Ind.
- (4) Very Rev. Francis V. Corcoran, C.M., Ph.D., S.T.D., President, De Paul University, Chicago, Ill.
- (5) Mr. George Hermann Derry, Ph.D., President, Marygrove College, Detroit, Mich.
- (6) Rev. Daniel M. Galliher, O.P., J.C.D., Director of Admissions, Providence College, Providence, R. I.
- (7) Rev. William J. McGucken, S.J., St. Louis University, St. Louis, Mo.
- (8) Mother Mary Reid, President, Maryville College, St. Louis, Mo.
- (9) Rev. Sylvester Schmitz, O.S.B., Dean, St. Benedict's College, Atchison, Kans.

Father O'Connell, because of the press of other duties, was unable to act as chairman. Accordingly, Father McGucken served as acting chairman. The meeting of the Committee took place at De Paul University, Chicago, Ill., December 7, 1934. The following were present: Father McGucken, Acting Chairman; Mother Antonia, Father Carrico, Father Corcoran, Doctor Derry, Mother Reid, and Father Schmitz. Father O'Connell and Father Galliher were unable to attend. The result of the meeting was the drawing up of the following statement of objectives. This was submitted to all the members of the Committee and received their approval.

At the meeting of the Executive Committee of the National Catholic Educational Association, held at Atlanta,

Ga., on January 16, 1935, the report was read. It was moved and seconded that the Executive Committee accept this report tentatively and that copies of the report be sent to all the members of the College Department of the National Catholic Educational Association.

OBJECTIVES OF THE AMERICAN CATHOLIC LIBERAL ARTS COLLEGE

Ultimate Objective

The Catholic Liberal Arts College has the same primary purpose as the Catholic educational system taken in its entirety. This is best expressed in the words of Pope Pius XI:

"The proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism. . . . The true Christian, product of Christian education, is the supernatural man who thinks, judges, and acts constantly and consistently in accordance with right reason illumined by the supernatural light of the example and teaching of Christ; in other words, to use the current term, the true and finished man of character."

Immediate Objectives

To this end the American Catholic College of Liberal Arts fulfills its specific function in contemporary American life. Its purpose, however, is not merely to equip its students with ready answers to objections against the Catholic faith. Obviously the Catholic college will not neglect the field of religion. Instruction in Catholic faith and morals will always be part of the task. But it is not the whole. The Catholic college will not be content with presenting Catholicism as a creed, a code, or a cult. Catholicism must be seen as a culture; hence, the graduates of the Catholic college of liberal arts will go forth not merely trained in Catholic doctrine, but they will have seen the whole sweep of Catholicism, its part in the building up of our western civilization, past and present. The Catholic college of liberal arts will aim to give the modern man and woman a coign of vantage whence they view not merely the world but the superworld

as well. They will have before them not merely the facts in the natural order but those in the supernatural order also, those facts which give meaning and coherence to the whole of life.

Catholic education regards the college of liberal arts as the heart of its system. It is through the instrumentality of the college that Catholic leaders for America will be formed, men and women who have been trained spiritually and intellectually in the Catholic sense, who have intelligent and appreciative contact with Catholicism as a culture, who through their general education in the college of arts have so developed their powers of mind and heart and will that they can take an active part in the service of Church and society.

The Catholic college, in her teaching, aims at reaching the whole man, his intellect, his will, his emotions, his senses, his imagination, his aesthetic sensibilities, his memory, and his powers of expression. The Catholic college seeks to lift up man's whole being to that broad, spiritual outlook on life whereby he not only understands and appreciates the fact that our entire social heritage is essentially bound up with the Truth, Goodness, and Beauty of God as seen in Revelation, Nature, Art and Language, but is likewise willing and ready to become identified with those activities, individual as well as collective, that make for the sanctification of the individual and the betterment of society.

The Catholic college strives to provide a broad foundation in general education upon which advanced study in a special field may be built.

Summary of Objectives

The objectives of the Catholic college of liberal arts, therefore, are:

- (1) To develop cultivated Catholic men and women.
- (2) Not merely to afford religious instruction but to present Catholicism as a culture and as a supernatural mode of life.

- (3) Not merely to give information but to form cultured Catholic men and women through general education as a basis for specialized training.

General Education

The Catholic college of liberal arts will best attain its objectives by holding to its traditions, adapting them to the needs of the time and by adding whatever is necessary to give a complete cultural education as a foundation for full rich Catholic life.

The Catholic educational tradition has been based on humanism and scholasticism. Training in the humanities gave these basic disciplines needed for the educated individual in the past. Through the humanities, he acquired, above all, the personal power of effective and artistic expression, and thus formed standards of taste and judgment; he was freed from narrow provincialism and contemporary barbarism, and was made to feel at home with the great minds of the world. In the present day, it is not only through the discipline of the ancient classics that this formation is secured. An appreciative knowledge of English and foreign literature is also needed; nevertheless, the classics are rightly regarded as an indispensable aid to this general education that is the primary function of the college of liberal arts. The Catholic college, by demanding acquaintance with the classics as a requirement for the A.B. degree, can render a genuine service to the cause of American higher education and restore the arts degree to its rightful place of honor.

To the study of literature should be added a comprehensive knowledge of civilization, past and present, together with those principles necessary for the solution of those problems from contemporary life in the fields of politics, economics, and sociology that so perplex the modern world. Training in scientific and mathematical thinking should be provided to round out the general education of the student in the college of liberal arts.

One of the strongest Catholic educational traditions is

that of importance of scholastic philosophy. This training in the art of thinking, supplemented by a thorough examination of the history of thought will color all of life for those who undergo this discipline, will enable them to meet the problems of life not unprepared; therefore, the Catholic college of liberal arts demands of candidates for its A.B. degree a thorough training in philosophy.

Over and above all, the Catholic college insists on training in religion. Philosophy and science give only partial answers to the world riddle. Religion is needed to secure a complete view of life. If religion be excluded from a liberal education, there is not merely an incomplete education, it is a maimed and distorted education. Religion courses are required in order that the graduates of the Catholic college may have an intelligent, appreciative knowledge of Catholicism as creed, code, and cult. In addition to this, Catholicism as a culture enters into every course in the curriculum. It is precisely in this that the liberal education in a Catholic college differs from that in a state or sectarian institution; hence, the importance in the Catholic college of presenting the Catholic viewpoint in every course in the curriculum.

Summary

For the A.B. degree in the Catholic college of liberal arts:

General education for all candidates for the A.B. degree will include:

(a) RELIGION—Courses running through the four years, to be conducted on the same level and with the same sanctions as the other academic subjects. Specific courses may well be required—not necessarily administered by the Department of Religion—for certain fields of concentration; e.g., a course in Catholic literature and aesthetics for those whose field is literature.

(b) LANGUAGE AND LITERATURE—

(i) *Classical Languages*—Two-year courses in Latin

on a four-year secondary-school preparation are required.

(ii) *Modern Languages*—A reading knowledge in one modern foreign language as a tool subject should be required of all candidates for the A.B. degree.

(iii) *English*—An equivalent of a minimum of two-year courses. No one should be permitted to be a candidate for the A.B. degree who does not manifest the ability to express himself in clear and forceful English in speech and writing. The college of liberal arts has a right to demand of candidates for the A.B. degree an intelligent and appreciative acquaintance with the field of English literature, such as is expected of the educated man or woman.

(c) **HISTORY AND SOCIAL SCIENCES**—Two-year courses in civilization, past and present, including such problems from the social sciences as are discussed in the Papal Encyclicals and are of genuine importance in the modern world.

(d) **FINE ARTS**—Either through regular courses or extra-curricular lectures all candidates for the A.B. degree should have opportunities to develop an intelligent appreciation of music and the fine arts.

(e) **SCIENCE AND MATHEMATICS**—Such training as will give a discipline of precision and an intelligent knowledge of modern scientific development.

(f) **PHILOSOPHY**—This should be the crown of the course leading to the A.B. degree in the Catholic college. The equivalent of four-year courses should be the minimum requirement in order to attain to an appreciative knowledge of scholasticism as a system and to profit by its training in the method of rigorous thinking. Preferably these courses should be taken in the senior college.

Respectfully submitted,

WILLIAM J. MCGUCKEN, S.J.,

Acting Chairman.

REPORT OF THE COMMITTEE ON COLLEGE ACCREDITATION

Following are the members of the Committee on College Accreditation:

- (1) Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., President, Mount Mary College, Milwaukee, Wis., Chairman.
- (2) Rev. Samuel K. Wilson, S.J., President, Loyola University, Chicago, Ill., Secretary.
- (3) Rev. Edward A. Fitzgerald, S.T.B., Dean of Studies, Columbia College, Dubuque, Iowa.
- (4) Very Rev. Anselm M. Keefe, O.Praem., Ph.D., Rector and Dean, St. Norbert College, West De Pere, Wis.
- (5) Sister Marie Kostka, Dean, Mt. St. Joseph's College, Chestnut Hill, Philadelphia, Pa.
- (6) Sister M. Aloysius, A.M., Ph.D., President, College of St. Teresa, Winona, Minn.
- (7) Rev. Emmett L. Gaffney, C.M., A.M., Dean, De Paul University, Chicago, Ill.
- (8) Rev. John W. Hynes, S.J., President, Loyola University, New Orleans, La.
- (9) Very Rev. Thomas W. Plassmann, O.F.M., Ph.D., D.D., President, St. Bonaventure College and Seminary, St. Bonaventure, N. Y.

The Committee has been assigned two problems:

- (1) Whether the College Section of the National Catholic Educational Association should continue its policy of accrediting, and if so to propose suggestions for its improvement.
- (2) What shall be the relation to (or the attitude of) the College Section of the National Catholic Educational Association regarding the various other accrediting agencies?

THE ASSOCIATION SHOULD CONTINUE ITS ACCREDITING ACTIVITIES

Before indicating our more specific recommendations, we shall define our general attitude on our two major problems.

We think it of the utmost importance that in the strategy of Catholic education in this country the Catholic colleges should look primarily to the National Catholic Educational Association for leadership, for prestige, for approval, and consequently we favor the continuation of the accrediting activity of the Association though, as will appear in the more specific recommendations, we believe its quality should be improved.

We think, too, that the only attitude that the Association can take toward all the accrediting agencies is one of friendly cooperation and constructively working out together policies that will serve *all* American education.

(1) *Continuation of Work of Accreditation*

The Committee is anxious to see that the work of accrediting by the National Catholic Educational Association be continued. But it regards it imperative that the highest Catholic educational policies and values shall guide the Committee and that a serious and searching administration of the standards shall be had. One of the members of the Committee in the discussion expressed himself thus:

"We have gone too much on the assumption that just because a college is Catholic it must be a fine school. There is a smug satisfaction among Catholic colleges which is not based on fact. My own school, for instance, has improved a hundred per cent in the last twenty-five years, even in the quality of its teaching, and yet twenty-five years ago those in charge of it would have said and did say that it was the best school in the country. As a matter of fact I know it was not."

It was the opinion of the Committee that the program of improvement and conformity to the highest Catholic educational standards be set up for a five-year period so that at the end of the period a rigorous enforcement of educational criteria shall be made. This was the basis of the Committee's first resolution:

"Resolved, That the National Catholic Educational Association should continue the work of accrediting

Catholic colleges, provided that the highest Catholic educational policies and values are required and that all institutions now on the approved list must comply with them within five years or be dropped."

(2) *Accreditment of New Institutions*

It is further proposed as evidence of our seriousness in raising our educational standards and securing educational improvement that all colleges applying for accreditation shall be approved only upon satisfaction of all standards immediately. This also will give the Accreditation Commission a definite group of colleges to work with. For these reasons the following resolution was approved:

"Resolved, That all new colleges now applying for accreditation shall be required to meet fully the new standards adopted by the Association."

(3) *Accreditation Should Be Function of Special Agency, Not Executive Committee*

It is the opinion of the Committee that the work of accreditation should be the special concern and special interest of a commission of the College Section of the National Catholic Educational Association. Persons should be selected for that work who are specially qualified for it, and who are interested in its development. It is for that reason that the Committee believes that the work of accreditation should be placed in the hands of an agency different than the Executive Committee which has charge of the general policies of the Department. An additional reason for this suggestion is that a larger group of people will be actively interested in the direction of the organization and its work. For that reason the following resolution was approved:

"Resolved, That accreditation shall be the work of a special agency rather than a function of the General Executive Committee."

(4) *The Name Should Be Changed to Accreditation Commission*

In view of the unpopularity of the word "standardization" in accordance with well-defined general agencies the

Committee is in favor of changing the name of the commission itself from the Standardization Commission to the Accreditation Commission. For that reason the following resolution was approved:

“Resolved, That hereafter the Standardization Commission shall be known as the Accreditation Commission.”¹

(5) *Educational Rather Than Financial or Physical Criteria*

It has been generally felt that the regional standardizing agencies have manifested a too strong tendency to over-emphasize financial standards. We think that Catholic educational accrediting should emphasize educational standards, and then seek the explanation of failure in the finances, resources of the institution, administrative competency, etc. First things should be first. To indicate this emphasis, the Committee presents the following resolution:

“Resolved, That the Accreditation Commission be guided in its standardization procedure by strictly educational criteria rather than by financial or physical criteria.”

(6) *An Educational Technique in Accreditation*

If there is one object of accreditation, it is the improvement of college education—the service to students. It is amazing that these processes have been primarily judicial rather than educational. We propose that the accrediting by the National Catholic Educational Association shall be conceived and carried out in an educational spirit. The American College of Surgeons, in its “Standardization” of hospitals, has indicated the proper technique. It formulated its standards so that they could be printed on a single sheet of paper. These standards have been progressively defined through the years. When first introduced, they

¹ This resolution refers really to the popular reference to the work of accreditation as standardization. As a matter of fact, the name of the Committee was changed in 1932 from the “Commission on Standardization” to the “Committee on Accrediting of Colleges.” It is strange how the old word persists.

are not binding, but as the number of hospitals that have given them effect increases, the standard becomes binding. The associate director of the College of Surgeons is continually carrying on his educational campaign and his service to the hospitals. The secretary of the Accreditation Committee of the College Section of the N. C. E. A. shall have primarily this educational function, and shall be in no way involved in the accrediting activities of any other organization. It is this kind of procedure we commend to the National Catholic Educational Association in the following resolution:

“Resolved, That the technique of the Accreditation Commission in its accreditation procedure be the technique of the American College of Surgeons.”

(7) *The Accreditation Commission*

The administrative machinery to be used in this accrediting we think should be continued substantially in its present form, except that in the elections to membership in the future the group of members in any one year should consist of representatives from each of the areas having non-Catholic standardizing or accrediting agencies. For the present, these regions are:

- (1) New England and the Middle States.
- (2) North Central.
- (3) Southern.
- (4) Western.

We therefore propose the continuation of the Accreditation Commission, to be composed as follows:

- (1) The Chairman continued as at present.
- (2) The Secretary to continue as at present.
- (3) Sixteen additional members, four elected each year, one from each region, for a term of four years.

We propose that an election be held in 1935 (or perhaps better in 1936) electing the sixteen members (preference to be given, if possible, to members of the present commis-

sion) ; four for a period of four years, four for a period of three years, four for a period of two years, and four for a period of one year. One member in each group of four shall be from each region. Subsequent elections shall be held annually, and all elections after 1935 shall be for a term of four years.

We recommend as an alternative and probably a better plan, the selection of the members of the Accreditation Commission according to a proportional representation scheme allotting one member of the Commission to each twelve colleges, or better, one member to each ——— students registered in Catholic colleges in each of the regional areas. This plan, if approved, should be put into effect in 1936, and this Committee, if continued, for another year, should make a list of Catholic educators specially qualified for the work.

(8) *Studies in College Education and College Administration*

If the work of accreditation is to go on intelligently, there should be worked out in connection with it a continuing study of the problems of colleges education and college administration. The guidance and direction of such studies would naturally fall to the duty of the Secretary of the Accreditation Commission. If the accrediting is not to be merely formal or merely quantitative, it is imperative that this continual study go on as a guide to the Commission as well as to the institutions. If accreditation is really to use an educational technique instead of a judicial one, such continuing study is imperative. This is the basis of the following resolution:

“Resolved, That the Accreditation Commission begin immediately upon the approval of the formulation of the objectives of the Catholic liberal arts college, a series of studies in college administration pointing out what is implied in detail in these objectives and how in the various aspects of college life they may be carried out.”

(9) *Some Special Problems for Study*

The discussion of the Committee brought out a number of problems relating to accrediting that the National Catholic Educational Association might very properly interest itself in. Some of these that we are anxious to record are:

- (1) The location of Catholic colleges, the adequacy of the present number, and the competitive methods used particularly in recruiting.
- (2) The need for training of its members by religious sisterhoods particularly in its effect on the multiplication of colleges and the accrediting of such colleges either as junior or senior colleges.
- (3) The possibility of the existing colleges cooperating with the religious sisterhoods, by allowances, scholarships, maintenance, tuition, etc., to provide the necessary training, but to prevent the establishment of weak junior or senior colleges.

(10) *List of Accreditation of Catholic Professional Schools*

It is suggested that the Accreditation Commission of the National Catholic Educational Association should keep on file and publish in its annual report the list of Catholic higher educational institutions approved by the regular accrediting associations of professional schools. The resolution is as follows:

“Resolved, That the Accreditation Commission shall publish annually the list of Catholic professional schools approved by the appropriate accrediting agencies.”

(11) *Cooperation of Member Colleges*

It is unlikely that the National Catholic Educational Association will have funds to support such studies, but that is no reason why the program should be abandoned. After the nature or the object of particular studies has been outlined, the opportunity to make the study should be offered to the member institutions. The assumption of such studies would be a service to the organization and should be especially valuable in its reflex on the institution cooperating.

“Resolved, That in the studies outlined as growing

creditation outlined is a progressively educational one. From year to year each policy will be illustrated by a specific provision, but as the years go on the policy will become more and more definitely defined as the quality of the work in the Catholic colleges is raised by this and other means. These proposed educational policies are as follows:

- (1) The college limits its educational service within the capacity of its personnel with its laboratory, library, and other educational facilities.
- (2) The college makes no claim for its service beyond its ability to give service.
- (3) The administration of the college is in competent, trained hands; its organization is sound in relation to its purpose, and there is adequate clerical and other service at the disposal of administrative officers.
- (4) The members of the faculty are actually competent to train students on the college level in accordance with the educational purpose of the college. Training is not always a guarantee of this, though it may establish a presumption. Members of the order are not permitted to teach merely because they are members of the order.
- (5) There is continuing training in service of the faculty under the direction of the administration through faculty meetings, supervision, and recognition of teaching ability and research ability.
- (6) The curriculum is actually organized about the educational purposes or purpose of the institution, and courses are not merely expressions of personal predilection of individual teachers.
- (7) Academic records are adequate for the intelligent and helpful administration of the college for students, and are kept up to date.
- (8) A program of educational and spiritual guidance is organized, competently manned, and intelligently executed.
- (9) Religion as a subject in the curriculum is definitely organized with reference to the previous training of the students, and with reference to progressive development throughout the four years. The religious life of the institution, the

chapel service, extra-curricular religious activities, are vital factors in the religious formation of the students.

- (10) Unethical practices in any aspect of education are not tolerated.
- (11) The library is adequate for the educational service which it is attempting to render in the number of books, of periodicals, in the housing of the books, the physical conditions of the reading room, the quality and extent of library service, and in the guarantee in the genuine budget of maintaining the adequacy of the additions.
- (12) The business and financial affairs of the college, competently handled, and trusteeship for funds, is strictly adhered to.
- (13) Students admitted are on the intellectual side able to do work on the college level, are held to successively higher intellectual standards as they progress, and are graduated not because they have accumulated a certain number of credits, but because they are intellectually competent.
- (14) Character is required as a condition for admission to the college, for continuance at the college, and for graduation.

(14) *Recommend That Committee Be Continued*

We recommend that the Committee be continued for another year.

Respectfully submitted,

EDWARD A. FITZPATRICK,

Chairman.

REPORT OF THE COMMITTEE ON ORGANIZATION

The following is the personnel of the Committee on Organization:

- (1) Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., President, Villanova College, Villanova, Pa., Chairman.
- (2) Very Rev. Edward V. Cardinal, C.S.V., Ph.D., President, St. Viator College, Bourbonnais, Ill.
- (3) Sister M. Columkille, President, Incarnate Word College, San Antonio, Tex.
- (4) Rev. William F. Cunningham, C.S.C., Ph.D., University of Notre Dame, Notre Dame, Ind.
- (5) Rev. William T. Dillon, J.D., Dean, St. Joseph's College, Brooklyn, N. Y.
- (6) Very Rev. Hugh M. Duce, S.J., President, Loyola University of Los Angeles, Los Angeles, Calif.
- (7) Very Rev. Aloysius J. Hogan, S.J., Ph.D., President, Fordham University, New York, N. Y.
- (8) Rev. Alcuin Tasch, O.S.B., Dean, St. Vincent College, Latrobe, Pa.
- (9) Very Rev. Walter C. Tredtin, S.M., President, University of Dayton, Dayton, Ohio.

Reports of meetings of the Committee on Organization, as well as the general meetings sponsored by the Committee, have been submitted regularly to all colleges; therefore, only a brief statement of these meetings is given here.

November 1 and 2, 1934—First meetings of the Committee on Organization, Hotel Roosevelt, New York, N. Y. Six out of eight committee members present, a ninth member having declined appointment. Preliminary Report drawn up, advocating chiefly (1) regional plan of organization within the National Association, (2) merging of large Executive and Accrediting Committees into one small active committee, (3) the engaging of a paid executive secretary. Voted to discuss the preliminary suggestions of the Committee before regional meetings of Catholic colleges, in order that the final report might reflect the combined judgments of the majority of Catholic-college executives.

November 30, 1934—Regional luncheon meeting of thirty-nine, out of fifty-two Eastern Catholic Colleges at Haddon Hall, Atlantic City, N. J., the Chairman of your Committee, presiding. Eighty-five college executives present. A lively meeting followed luncheon from 1:45 to 5:00 P. M. After thorough discussion the report of the Committee was unanimously approved.

January 16, 1935—Report of Committee before the Executive Committee of the College Department, Hotel Atlanta-Biltmore, Atlanta, Ga. With a few modifications, the report was approved for presentation at the Annual Meeting in Chicago.

January 17, 1935—Regional luncheon meeting of thirteen out of fifteen Southern Catholic Colleges at Atlanta-Biltmore Hotel, the Chairman of your Committee presiding. Fifty-seven Catholic-college representatives were present including seven members of the Committee on Organization. After thorough discussion, the Report of the Committee was unanimously approved. The meeting was then turned over to Rev. James A. Greeley, S.J., Dean of Loyola University, New Orleans, La., for the discussion of local problems.

January 17, 1935—Second meeting of the Committee on Organization, Hotel Atlanta-Biltmore, Atlanta, Ga. Seven of nine members of the Committee present. Slight modifications made in the report of the Committee. Plans made for a meeting of the Committee preceding Annual Meeting.

April 1, 1935—Regional luncheon meeting of sixteen out of eighteen Western Catholic Colleges at Davenport Hotel, Spokane, Wash., Rev. Hugh M. Duce, S.J., Western member of your Committee, presiding. Twenty-four college executives present. Report of the Committee unanimously approved with certain reservations on representation on Executive Committee.

April 12, 1935—Regional luncheon meeting of fifty-six out of sixty-nine Mid-Western Catholic Colleges at the Chicago Women's Club, Very Rev. Walter C. Tredtin, S.M., Mid-Western member of your Committee, presiding. One

hundred three college representatives present. Regional plan unanimously approved; merging of Executive and Accrediting Committees passed with dissenting opinions. Joint meeting of Organization and Accrediting Committees proposed.

April 23, 1935—Joint dinner meeting of Accreditation and Organization Committees at Chicago Women's Club, 6:30 P. M. Final meeting of Organization Committee following the dinner meeting.

SUMMARY OF COMMITTEE ACTIVITIES

Three Committee Meetings, New York, N. Y., Atlanta, Ga., and Chicago, Ill.

Four Regional Meetings of Catholic Colleges, representing a total of 124 colleges, out of 155 colleges contacted, with a total of 269 college executives present.

Correspondence—A total of five mimeographed reports were sent to each college, also an average of four letters each.

Written Endorsement of Colleges on Regional Plan have been received from 130 colleges, out of a possible 155 colleges on the list. One college was non-committal in its expression of opinion, and another college expressed opposition to the regional plan.

Following the Final Recommendations of your Committee, there are appended, as a matter of record, *excerpts* from 132 letters, addressed to the Chairman of your Committee.

MOTIONS COVERING FINAL RECOMMENDATIONS OF COMMITTEE III

(The following motions were adopted unanimously by the College and University Department at the final session of the Thirty-second Annual Meeting Chicago, Ill., April 25, 1935.)

Motion One. That reorganization of the College and University Department of the National Catholic Educational Association be authorized along the lines of four regional units, preserving intact the national body, with

suitable provisions for regional meetings during the ensuing year, these regional units to be set up as outlined on the mimeographed report.

Motion Two. That the present large Executive Committee of thirty-one members be reduced beginning in 1936 to eleven members, to be determined by providing that two representatives be elected or appointed by each of the regional units, with President, Vice-President, and Secretary of the College and University Department *ex officio* members.

Motion Three. That the President of the College and University Department be instructed to appoint temporary chairmen for each region to arrange for regional meetings during the ensuing year for the purpose of regularly electing a chairman and one other member who with the chairman shall constitute the two representatives for the Executive Committee.

Motion Four. That meetings of the College and University Department for the future shall include Colleges and Universities for Men, Colleges and Universities for Women, and Coeducational Institutions.

Motion Five. That an executive secretary be engaged to act for the College and University Department, serving the Executive Committee at a nominal salary and the expenses of his office, if and when funds are able to be raised for that purpose.

Respectfully submitted,

EDWARD V. STANFORD, O.S.A.,

Chairman.

REPORT OF THE COMMITTEE ON FINANCING THE CATHOLIC COLLEGE *

The Committee authorized to make a study of the problem of financing the Catholic college, has, as a basis of the study, distributed a questionnaire to the 104 colleges listed as accredited members of the National Catholic Educational Association. The preliminary report of the Committee was made and approved by the Executive Committee of the Department of Colleges of the National Catholic Educational Association at Atlanta, Ga., on January 15, 1935.

At the present time the personnel of the Committee on Financing the Catholic College is composed of the following:

- (1) Rev. Maurice S. Sheehy, Ph.D., The Catholic University of America, Washington, D. C., Chairman.
- (2) Rev. William M. Magee, S.J., A.M., LL.D., President, Marquette University, Milwaukee, Wis.
- (3) Rev. Joseph C. Bartley, O.S.A., Ph.D., S.T.L., Villanova College, Villanova, Pa.
- (4) Rev. Louis Gallagher, S.J., President, Boston College, Chestnut Hill, Newton, Mass.
- (5) Rev. H. A. Constantineau, O.M.I., Our Lady of the Lake College, San Antonio, Tex.
- (6) Sister M. Evelyn, O.P., Dean, Rosary College, River Forest, Ill.
- (7) Mr. J. Harvey Cain, The Catholic University of America, Washington, D. C.
- (8) Mr. Frank Lloyd, University of Notre Dame, Notre Dame, Ind.
- (9) Rev. Michael J. Higgins, C.M., Niagara University, Niagara Falls, N. Y.

BASIS OF STUDY

It is the belief of the members of the Committee that the financial problems of our Catholic colleges are due to one of four causes:

* The report of the Committee on Financing the Catholic College was completed in August, and, while now available for the Proceedings, may be secured at the headquarters of the National Catholic Educational Association.

- (1) Shrinkage in donations.
- (2) Decrease of income from student fees.
- (3) Decrease of income from investments.
- (4) Failure to balance budgets because of unforeseen conditions brought about by the depression.

OUTLINE OF STUDY

The Committee intends to concentrate its study upon the following fields:

- (1) The economic situation in Catholic colleges today.
- (2) Income-increasing procedures.
- (3) Investment policies and practices.
- (4) Business management.

The Committee feels that it would be unwise to make a partial report of its findings at the present time. Thirty-seven colleges have reported to date, and while a great deal of interesting information is available, the Committee feels that it should take at least six weeks longer to assimilate facts and to interpret these to the Association. At the present time it is the hope of the members of the Committee that by June 1st a thoroughly comprehensive report will be made. This report will be submitted to the Executive Committee of the Department of Colleges of the National Catholic Educational Association, and if approved will be distributed to interested members of the Association.

Respectfully submitted,

MAURICE S. SHEEHY,

Chairman.

PROBLEMS SUGGESTED

How has the depression affected:

- (a) Number of students?
- (b) Student income?
- (c) Amount of uncollected accounts?
- (d) Scholarship grants?
 - (1) From capital funds?
 - (2) By voluntary reduction?
 - (3) By credit allowance?

- (e) Number of courses offered?
- (f) Number of salaried teachers?
- (g) Pay of salaried teachers?

FINANCIAL RESPONSIBILITY

In whom is responsibility vested for making budget?

How is budget authorized?

Indicate official controlling of:

- (a) Expenditures.
- (b) Collection of fees.
- (c) Investment of endowment funds.

Are professors given insight into economic needs and how, specifically, have some assisted in reducing expenses?

RESERVES

What policy has been pursued in maintaining liquid reserve, and what do you think desirable practice?

What is total investment:

- (a) In lands and buildings?
- (b) In endowment fund?

What portion of endowment fund is designated for specific purposes?

INVESTMENTS

What policy do you pursue in regard to investments?

Indicate distribution by percentages:

- (a) Real estate.
- (b) Real estate mortgages.
- (c) Real estate bonds.
- (d) Bonds.
 - Railroad.
 - Public utility.
 - Industrial and miscellaneous.
 - Municipal and government.
- (e) Preferred stocks.
 - Public utility.
 - Industrial.
- (f) Common stocks.
 - Public utility.
 - Industrial.

LOANS

What policy is pursued in regard to borrowing money for building purposes?

How are you meeting funded debts?

What is your total indebtedness:

(a) Current?

(b) Funded?

What rate of interest is paid on:

(a) Long term money?

(b) Short term money?

EXPENDITURES

How do you control purchasing?

Are your books audited by outside accountants?

COLLECTIONS

What proportion of income is derived from student accounts, and what rates are charged:

(a) for tuition?

(b) for board and room?

(c) for summer-session work?

Do you contemplate increase or decrease of tuition fees?

Are students informed of assistance given them by endowment or other funds?

FINANCIAL PUBLICITY

How do you think college publicity channels can be used more effectively to assist in securing gifts?

Who is responsible for organizing program for soliciting gifts?

Is the large or the small gift the focal objective of the program?

How have the alumni been most effectively contacted?

How are alumni organized and listed?

FUTURE PLANS

What do you suggest for increasing capital funds of the Catholic college?

- (a) By alumni?
- (b) By alumni insurance funds?
- (c) By "living endowment" funds?
- (d) By general drives?
- (e) By wills?
- (f) By annuities?

What policy do you pursue in safeguarding annuities?

REPORT OF THE COMMITTEE ON GRADUATE STUDIES

Following is the personnel of the Committee on Graduate Studies:

- (1) Rev. Alphonse M. Schwitalla, S.J., Ph.D., St. Louis University, St. Louis, Mo., Chairman.
- (2) Rev. J. Leonard Carrico, C.S.C., Ph.D., Director of Studies, University of Notre Dame du Lac, Notre Dame, Ind.
- (3) Rev. Lawrence A. Walsh, S.J., Ph.D., Dean of the Graduate School, Fordham University, New York, N. Y.
- (4) Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., President, Mount Mary College, Milwaukee, Wis.
- (5) Mr. Roy J. Deferrari, Ph.D., Dean of the Graduate School of Arts and Sciences, The Catholic University of America, Washington, D. C.

The Committee on Graduate Studies recommends that a Section of Graduate Schools be created, which will hold annually two meetings:

- (1) A general informative meeting on policies and development of graduate education, open to any one interested;
- (2) A conference of deans, or of other executive officers in charge of graduate work.

The Committee on Graduate Studies further recommends that this Committee continue in charge of the work until the new Department is formally organized in accordance with appropriate action by the Executive Board of the General Association.

Respectfully submitted,
ROY J. DEFERRARI,
Vice-Chairman.

REPORT OF THE COMMITTEE ON ACCREDITING OF COLLEGES

For the Year Ending June 30, 1935

During the past year the following colleges, which had been on our approved list, applied for reinspection:

- (1) St. Anselm's College, Manchester, N. H.
- (2) St. Joseph's College, Adrian, Mich.
- (3) Nazareth College, Nazareth, Mich.
- (4) Xavier University, New Orleans, La.

They were visited by an examiner of this Association. The Accrediting Committee voted that these Colleges be placed upon our permanent list.

The following colleges for the first time applied for admission to the Accredited list of our Association:

- Catholic Junior College, Grand Rapids, Mich.
- College of Our Lady of the Elms, Chicopee, Mass.
- College of St. Francis, Joliet, Ill.
- Duchesne College, Omaha, Nebr.
- Marylhurst College, Oswego, Oreg.
- Mercyhurst College, Erie, Pa.
- St. Peter's College, Jersey City, N. J.
- Seattle College, Seattle, Wash.
- University of Portland, Portland, Oreg.

They were visited by an examiner of this Association. The Accrediting Committee voted that they be put on our list of approved colleges with a reinspection during the coming year. With the addition of these colleges, the total number of approved colleges becomes 116.

LIST OF ACCREDITED COLLEGES OF THE NATIONAL CATHOLIC EDUCATIONAL ASSOCIATION JUNE, 1935

- Albertus Magnus College, New Haven, Conn.
- Boston College, Chestnut Hill, Newton, Mass.
- Canisius College, Buffalo, N. Y.

- *Catholic Junior College, Grand Rapids, Mich.
- Catholic University of America, Washington, D. C.
- Clarke College, Dubuque, Iowa.
- College Misericordia, Dallas, Pa.
- College of the Holy Cross, Worcester, Mass.
- College of the Holy Names, Oakland, Calif.
- College of Mt. St. Joseph-on-the-Ohio, Mt. St. Joseph, Ohio.
- College of Mt. St. Vincent, Mt. St. Vincent-on-Hudson, N. Y.
- College of New Rochelle, New Rochelle, N. Y.
- College of Notre Dame of Maryland, Baltimore, Md.
- *College of Our Lady of the Elms, Chicopee, Mass.
- College of the Sacred Heart, Manhattanville, New York, N. Y.
- College of St. Catherine, St. Paul, Minn.
- College of St. Elizabeth, Convent Station, N. J.
- *College of St. Francis, Joliet, Ill.
- College of St. Mary's of the Springs, East Columbus, Ohio.
- College of St. Scholastica, Duluth, Minn.
- College of St. Teresa, Winona, Minn.
- College of St. Thomas, St. Paul, Minn.
- Columbia College, Dubuque, Iowa.
- Creighton University, Omaha, Nebr.
- De Paul University, Chicago, Ill.
- Dominican College, San Rafael, Calif.
- *Duchesne College, Omaha, Nebr.
- Duquesne University, Pittsburgh, Pa.
- D'Youville College, Buffalo, N. Y.
- Emanuel College, Boston, Mass.
- Fontbonne College, St. Louis, Mo.
- Fordham University, New York, N. Y.
- Georgetown University, Washington, D. C.
- Georgiancourt College, Lakewood, N. J.
- Gonzaga University, Spokane, Wash.
- Good Counsel College, White Plains, N. Y.
- Immaculata College, Immaculata, Pa.
- Immaculate Heart College, Hollywood, Calif.
- Incarnate Word College, San Antonio, Tex.
- John Carroll University, Cleveland, Ohio.
- Loretto Heights College, Denver, Colo.
- Loyola College, Baltimore, Md.
- Loyola University, Chicago, Ill.
- Loyola University, Los Angeles, Calif.
- Loyola University, New Orleans, La.

Manhattan College, New York, N. Y.
Marquette University, Milwaukee, Wis.
Marygrove College, Detroit, Mich.
*Marylhurst College, Oswego, Oreg.
Mary Manse College, Toledo, Ohio.
Marymount College, Salina, Kans.
Marywood College, Scranton, Pa.
*Mercyhurst College, Erie, Pa.
Mt. Mary College, Milwaukee, Wis.
Mt. St. Joseph's College, Chestnut Hill, Philadelphia, Pa.
Mt. St. Mary's College, Emmitsburg, Md.
Mt. St. Scholastica's College, Atchison, Kans.
Mundelein College for Women, Chicago, Ill.
Nazareth College, Louisville, Ky.
Nazareth College, Nazareth, Mich.
Nazareth College of Rochester, Rochester, N. Y.
Niagara University, Niagara Falls, N. Y.
Notre Dame College, South Euclid, Ohio.
Ottumwa Heights College, Ottumwa, Iowa.
Our Lady of the Lake College for Women, San Antonio, Tex.
Providence College, Providence, R. I.
Regis College, Denver, Colo.
Regis College, Weston, Mass.
Rockhurst College, Kansas City, Mo.
Rosary College, River Forest, Ill.
Rosemont College of the Holy Child Jesus, Rosemont, Pa.
St. Ambrose College, Davenport, Iowa.
St. Anselm's College, Manchester, N. H.
St. Benedict's College, Atchison, Kans.
St. Benedict's College, St. Joseph, Minn.
St. Bonaventure's College, St. Bonaventure, N. Y.
St. Edward's University, Austin, Tex.
St. Francis College, Brooklyn, N. Y.
St. Francis College, Loretto, Pa.
St. John's College, Brooklyn, N. Y.
St. John's College, Toledo, Ohio.
St. John's University, Collegeville, Minn.
St. Joseph's College, Adrian, Mich.
St. Joseph College for Women, Brooklyn, N. Y.
St. Joseph's College, Emmitsburg, Md.
St. Joseph's College, Philadelphia, Pa.
St. Louis University, St. Louis, Mo.

- St. Mary College, Leavenworth, Kans.
St. Mary's College, Notre Dame, Ind.
St. Mary's College, St. Mary's College P. O., Contra Costa County, California.
St. Mary's College, Winona, Minn.
St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.
St. Mary's University, San Antonio, Tex.
St. Norbert College, West De Pere, Wis.
*St. Peter's College, Jersey City, N. J.
St. Viator College, Bourbonnais, Ill.
St. Vincent College, Latrobe, Pa.
St. Xavier College for Women, Chicago, Ill.
San Francisco College for Women, San Francisco, Calif.
*Seattle College, Seattle, Wash.
Seton Hall College, South Orange, N. J.
Seton Hill College, Greensburg, Pa.
Spring Hill College, Spring Hill, Ala.
Trinity College, Washington, D. C.
University of Dayton, Dayton, Ohio.
University of Detroit, Detroit, Mich.
University of Notre Dame, Notre Dame, Ind.
*University of Portland, Portland, Oreg.
University of San Francisco, San Francisco, Calif.
University of Santa Clara, Santa Clara, Calif.
Ursuline College for Women, Cleveland, Ohio.
Villa Maria College, Erie, Pa.
Villanova College, Villanova, Pa.
Webster College, Webster Groves, Mo.
Xavier University, Cincinnati, Ohio.
Xavier University, New Orleans, La.

Respectfully submitted,

DANIEL M. O'CONNELL, S.J.,

Secretary.

* Reinspection, 1935-36.

PAPERS

GUIDANCE IN COLLEGES FOR WOMEN

SISTER M. ANTONINE, THE COLLEGE OF ST. CATHERINE,
ST. PAUL, MINN.

Traditionally, it has been the end and object of the small college and its very reason for being that it could give its students personal guidance in a measure far superior to that of the larger institution. If it has been true that it could, there is no reason why it should not continue to be so. But when the small college begins to expand, as so many of our Catholic women's colleges have done, not necessarily into a large institution, but into the type of large small college where close teacher-student acquaintanceship is no longer possible, we can no longer rest on the assumption that we are giving adequate guidance. Particularly is this true where the college has a large enrollment of day-students. Without our having been aware of it, so gradual and natural is the growth in our numbers, we are suddenly faced with the fact of a large "floating population," for whom we are providing mere random guidance, if indeed we are providing any at all outside the ordinary classroom procedures.

It was the realization of this fact on the part of our President, who feared that many of our students were coming and going like ships that pass in the night, that initiated the program of interdepartmental conferences on personnel and guidance during the past year at Saint Catherine's. Weekly meetings amounting to about twenty-two during the course of the year, and attended by all members of the faculty, were scarcely enough to examine all the aspects of the personnel problem. But they were sufficient for us to achieve, at least in a measure, our three-fold purpose: to become guidance conscious, to become guidance active, and to become guidance organized.

Agreeing at the outset of our conferences that no personnel program was completely effective which allowed even one student to need help and not find it, we proposed to ourselves the questions: (1) Who shall guide? (2) How can we best coordinate our guidance activities? (3) What are the most effective methods of guidance?

Our answer to the first question was that ideally every teacher should assume counseling responsibilities. This is directly in keeping with the conviction of men like Dean Haggerty, of the School of Education at the University of Minnesota, that educational guidance is the business of the whole organization. The University of Minnesota has organized its guidance policies on just this theory. Dean Haggerty is not alone in this opinion. Just recently, I had the privilege of hearing a talk on "Organization for Guidance," by Dr. W. C. Reavis, of the University of Chicago, and I felt a little gratified that our program had followed along the lines of Doctor Reavis' dictum that "a guidance program cannot be built upon specialists, no matter how highly trained they are. The teacher must be brought into the picture." Indeed, it is growing conviction even among state universities and large and highly endowed colleges where funds for employing specialists are more available than they are with us, that the most successful system of personnel is that in which guidance functions are judiciously distributed among guidance-minded members of the faculty. Certainly for Catholic colleges, the policy is a necessary one—not merely for the economic reason that it is expensive to employ or to educate personnel specialists—but chiefly because it falls in with our best traditions of religious guidance.

But if it is true that, "in the multiplicity of counselors, there is safety,"* so is it also true that in a multiplicity of counselors there is much danger. When Moses was much oppressed with the burden of his multitude in the desert, his kinsman Jethro, who was a wise counselor, said to him,

* Proverbs, 11:14.

"but hear my words and counsels, and God shall be with thee. . . .

"And provide out of all the peoples able men, such as fear God, in whom there is truth and that hate avarice, and appoint of them rulers of thousands and of hundreds, and of fifties, and of tens. . . .

"And choosing men out of all Israel, Moses appointed them rulers of the people, rulers over thousands, over hundreds, over fifties, and over tens.

"And they judged the people at all times . . ."* Here is an early example not only of the need for many counselors but also of the value of organization of counseling. Our organization was not effected so simple nor so readily. The answers to our second and third question, How shall we best coordinate and organize our guidance activities? and, What are the most effective methods of guidance? became our special problems for the year.

As a preliminary to the subject we had chosen for the autumn quarter, we spent one conference in defining our terms and not so much limiting our scope as expanding it. Taking as our aim the realization of the principles laid down by R. C. Clothier in an article called "College Personnel Principles and Functions,"† we felt sufficiently chastened at the outset. Doctor Clothier defined personnel work in a college or university as the "systematic bringing to bear on the individual student all those influences of whatsoever nature, which will stimulate him and assist him, through his own efforts, to develop in body, mind, and character to the limit of his individual capacity for growth, and help him to apply his powers so developed most effectively to the work of the world." Briefly summarized, some of his important principles of successful personnel work are:

- (1) Every student differs from every other student in aptitudes, interests, and character traits.

* Exodus, 18:19-26.

† Clothier, R. C., "College Personnel Principles and Functions," *The Personnel Journal* X, 9-17.

- (2) Every agency within the college should consider these differences—and every member of the staff.
- (3) The Personnel Department is responsible for the development of this point of view. The relation of the Personnel-Department staff is entirely co-operative, not authoritative. The personnel point of view cannot be *legislated* into existence.
- (4) Each college should provide adequate facilities for the maintenance of harmonious and effective relationships among student, faculty members, and administrative officials.
- (5) Each college should make provision for the counseling of students on educational, personal, and vocational matters.
- (6) The college should select its students with proper knowledge of their qualifications and fitness.
- (7) Each college should provide a plan for the continuing orientation of all its students as they enter into each phase of college life.
- (8) The college should have an adequate department of student-health supervision.
- (9) The college should maintain a mental-hygiene service.
- (10) It is the responsibility of the college to provide adequate housing facilities.
- (11) The college should assist those students whose progress is threatened by financial anxieties; to provide part-time employment, loan funds, and scholarships.
- (12) The college should encourage, direct, and integrate with the curriculum—a program of extra-curricular activities.
- (13) The college should keep and make available to any interested staff member—a cumulative record for each student.
- (14) The college must recognize that research is an integral part of its personnel work and make provision for its accomplishments.
- (15) The college should make available to the student full information about the nature, opportunity, and requirements of different vocations—and to help him to evaluate his own interests and aptitudes—in order to decide wisely on what vocation to follow.

- (16) The college should establish contacts with as many employers as possible in fields of vocational activity in order to help its students. The student should "place" himself.
- (17) Each college should "follow-up" its students—to make sure his powers are applied effectively and to aid those who are misplaced to find their proper places.

With these safely in mind, even if only as a theory to work on, we demonstrated, at the second Sunday meeting, the use of the cumulative record folder. This folder, devised by the American Council on Education for use in colleges, has been in use at Saint Catherine's since 1929. All members of the faculty were aware of its existence and to some degree of its uses. But not many had ever fully understood their own responsibility toward making the record a living and valuable one. The folder was explained, item by item, and illustrated by a completed and much-used record. Possibilities for use of the folder as intelligent preparation for student conferences and in intelligent analyses of student problems were suggested, and met with a gratifying response. But even more satisfying was the response made to the appeal to all teachers to contribute items of interest to the folders. Scores and percentile ranks on standardized tests, reports on student conferences—on matters that were not necessarily confidential in character—information about extra-curricular activities, outstanding student achievements, matters of discipline or maladjustment—all of these came in time through the cooperation of interested teachers to be valuable aids to the understanding of student problems—as demonstrated by their record.

For the rest of the autumn quarter, we took as our topic "individual guidance through group procedures." Perhaps this was the diplomatic thing to do. A teacher whose teaching load is so heavy as to demand all of her time may justly resent the implication that she must take on the extra duties of systematic individual counseling. It is wiser to introduce her to the secret ways of guidance by showing her

how effectively her teaching and ordinary class and other group procedures can fit into the ideal and functions of guidance. Once she is interested, she can be led more subtly and easily to the ways of individual interviews—which do take more time, it is true—but time which, in the last analysis, can always be provided for.

Foremost among these group procedures is the utilization of tests and measurement in guidance—for it is through tests and measurements that the facts of individual differences are revealed. Accordingly, at the third meeting one member of the Department of Psychology and Education explained the use of measurement in educational prediction, diagnosis, and follow-up, while another member of the same department made a survey and evaluation of the types of tests commonly in use today. Familiarity with test measures as guidance instruments—and more particularly with the limitations of personality, character, and aptitude tests was probably the greatest value of this conference.

One of the most challenging meetings of this quarter was one which we called "Our New Students." Using the personal cumulative records which every student fills out on her entrance into college, and a theme written in the freshman English classes at their first meeting on "What I Want Four Years of College to Do for Me," we accumulated an interesting body of information. Out of the two hundred freshman students represented in the group, we found that one hundred and seventy-five had definite educational plans in twenty-one different departments of education, including graduate as well as undergraduate work. The other twenty-five had no educational plans. In the vocational preferences listed—responses made in answer to the question, "What do you want to be when you finish college?," we found fifty-three distinct vocations listed. Only ten out of the two hundred were uncertain. You will agree that fifty-three vocations in twenty-one educational departments is a large order for a private college. We had a real challenge with which to begin our year.

Realizing, however, that the vocational preparation represents only part of the picture in a religious college, we tabulated the results of the responses made in the English theme on "What I Want Four Years of College to Do for Me," we found that:

- 21 wanted opportunity for service in the world.
- 70 wanted culture and refinement.
- 44 wanted knowledge and intellectual growth.
- 55 wanted religious ideals and instructions.
- 140 wanted preparation for vocational success.
- 34 wanted friends and lasting friendships.
- 105 wanted personality development.
- 6 wanted memories.
- 14 wanted opportunities for recreational life (athletics, etc.).
- 3 wanted conversational ability and charm.
- 70 wanted character training.
- 30 wanted readiness for anything life holds.
- 1 wanted some "hard knocks."
- 4 wanted preparation for homemaking.

Perhaps in the back of our consciousness we knew all of these things before. But it was wholesome to be reminded that we had to give these opportunities to our students. And it was even more to the point that we had this information for every individual new student—and with it, it became possible for every counselor to approach the guidance of the student with understanding and sympathy. It was possible also to place in the hands of department chairmen, lists of freshman students who elected to major in their departments. In this way we could place a measure of responsibility for each student—and the work of guidance organization was really begun.

The ordinary class as a means of guidance came next in our discussion of group procedures. We called this conference subject, "The Role of the Teacher in Guidance," and found that it held infinite possibilities of a very practical nature—not only for doing active personal guidance but also for coordinating our own class guidance with other guidance activities.

In our next interdepartmental meeting, we considered the role of the orientation course. Over and above the activities sponsored by the Dean and by the Student Association to orient freshmen during their first week of college, we offer at Saint Catherine's one hour a week courses of study—continuing and rotating throughout the year and obligatory on all freshmen—"How to study effectively," "How and why to use the library," "How to keep well—physically and mentally," and "What to know about your own Religion." This last is in addition to the regular three-hour Bible course. These courses—their content, their possibilities, and their use in individual conferences—became the subjects for a very lively discussion.

The last meeting of the autumn quarter was presided over by the faculty director of the Blessed Virgin's Sodality. Acting on the theory that religion is strongest when it is most active, the very essence of the Catholic-Action movement, she had worked out and proposed to the conference a plan for utilizing extra-curricular activities as a means of religious guidance. Eleven divisions of sodality activity had been organized on the basis of student interests and with the motive of providing a pleasurable outlet to every student in the sodality. The activities represented in this organization were:

- (1) Church Music—How to organize a junior choir, how to conduct congregational singing, a knowledge of what is good church music.
- (2) Student Altar Society—How to care for the altar, how to plan for special ceremonies, and how to prepare altar linens.
- (3) Catholic Art—What is good art for the Catholic home, what is good Catholic-Church art, how to make good Catholic art available.
- (4) Catholic-Home Activities—How to supply those activities which will enrich Catholic home life.
- (5) Catholic Athletic Leadership—How to direct and aid Catholic community center work, playground work, etc.
- (6) Catholic Entertainment for "Shut-Ins"—To com-

- pile a collection of dramatic readings, short plays and programs suitable for production in Catholic hospitals, orphanages, and homes for aged.
- (7) Catholic Truth and Evidence Guild—How to present the Catholic view on certain selected questions in science.
 - (8) Philosophy Club for Professional Women.
 - (9) Financing Religion—Budgeting for almsgiving, how to help people to want to give alms, ways for aiding the pastor with his revenue problem.
 - (10) The Establishment and Maintenance of Parish Libraries—How to build a collection of Catholic literature, sources of free literature, and ways in which a parish library may function.
 - (11) Religious Instruction—For adult beginners.

The proposed program gained the wholehearted support of the interdepartmental conference. And since we do not have a separate department of religious counseling, believing that that is more properly the province of the confessional and of the annual religious retreat, and that our guidance is best done by adequate religious instruction, motivation, and provision for Catholic devotion and Catholic action, we decided to concentrate our enthusiasm and our efforts in making the Sodality program a vital one.

It would take too much of your time to give in detail the subjects of all the conferences. I should like, however, to indicate their trend. The first half of the winter quarter we gave to the subject of Individual Counseling and Case-study. This involved an investigation of: the psychology of human motives, policies of constructive mental hygiene, problems of abnormalcy as well as conditions of normalcy, the scientific attitude toward the case-study and scientific methods of making one, techniques of the interview, and the necessity of providing adequate goals.

During the five conferences of the second half of the quarter, members of the various departments demonstrated, by sharing their experience in guidance, that they were sufficiently guidance-active. The interchange of methods and ideas was stimulating. One department works chiefly

through its related activities—developing leaders and speakers, for instance, through a League of Women Voters. Another department keeps constantly before its students the incentive of high achievement by exhibiting posters, charts, and other devices, showing where its successful graduates are giving distinguished service. Still another department, one which requires very specialized ability, has organized a try-out course which will test the skills involved at the outset and thus prevent a waste of time. Reports on interesting devices for using upperclassmen and alumnae as guidance agents and the explanation of a personnel chart which the department keeps for each of its students were the contribution of another department chairman. Another department reports the analysis of life histories written by students as a basis for counseling. Other guidance activities reported were: a conference system based on a testing program in the subject-matter; methods of bringing about the social adjustment of the student as an important factor in success in life; experiences with problem students and methods of adjustment; provisions of special opportunities for talented students; use of the cumulative personnel record as an approach to understanding the individual student; and the cooperative efforts of several departments to bring about the total adjustment of individual students. One department estimated that in the course of the year, it will have given about four hundred private conferences to its students.

We have kept for the Spring quarter, because it involves a study of some special techniques, the subject of Vocational Counseling. In five meetings and a Vocational-Guidance week, sponsored by the interdepartmental conference and planned almost entirely by the students, we are hoping to accomplish one thing—to give ourselves and our students a clearer vision of the avenues of opportunity open to well-trained college women. Specifically, we are devoting these Sunday meetings to five topics: (1) Means of gathering information about the occupations of the women of the world;

(2) ways of imparting this information to our students; (3) analyzing individual aptitudes for the various occupations; (4) techniques of vocational counseling; and (5) the business of placement and follow-up. Symposiums on the various professions, field trips, demonstrations of interview methods, posters, dramatic skits, with a vocationalized purpose—all of these are some of the features planned for the forthcoming Vocational-Guidance week. Here we are drawing on student interests, for each student is choosing for her contribution, an investigation of the fields of service most in line with her own ambitions. Surely it is a salutary procedure which keeps before the student the vision of "heights ahead"—and it is a particularly timely procedure in the spring of the year when the weariness occasioned by a third quarter of routine-study and perennial attacks of spring fever offer no ordinary incentive to envisioning a future of work.

You will notice, that, with the single exception of the term "vocational guidance," we have not distinguished between types of guidance as such. We have tried to keep the whole person whole. For purposes of convenience, we speak of educational guidance, of moral guidance, of social guidance, of religious guidance, etc.—but practically speaking, there is no observable line of demarcation.

The religious college exists because it believes that the religious ideal and religious standards are operative in every aspect of life. A person is not less a religious person when she is properly a social one. There is danger in too much specialization of functions in a guidance program. Whatever guidance needs to be given, whenever it is needed, by whoever can give it, would be the ideal, so it is based on sound principles and does not end in mere platitudes like, "you must study harder," "you must not become discouraged," "you must build up your health," etc., which are mere verbal nothings if they are not accompanied by suggestions for a plan of action. We have not yet finished our guidance study at Saint Catherine's—we probably never

will. It is possible, even desirable, that by the end of the year many changes in our procedures will have been recommended. But we have set a task for ourselves which at its best could not be accomplished in a year. Certainly we have become as a faculty wholly guidance-conscious; we have become partially at least, and that in a goodly measure, guidance active. Every department and every teacher has shared with every other their best activities. Our president and dean are not only sympathetic but active guidance workers. Out of these favorable beginnings must come in time an adequate and workable guidance organization.

GUIDANCE WITH A CAPITAL G

SISTER M. MADELEVA, ST. MARY'S COLLEGE,
NOTRE DAME, IND.

You will remember that the personnel section at the Atlanta convention in January was organized under the title: "If guidance is inherent in higher education, who shall guide?" The form is significant. Vocational guidance in education is at the moment a question. The position of educators in general upon it is interrogative. Catholic educators can be affirmative; their answer can almost define the essence of their profession: There shall be guidance, and the Spirit of God shall guide.

Guidance, like education, rests upon the two facts that every student has a future and every student has capacities. The evaluation of these capacities and of this future distinguishes personnel work in the Catholic from the non-Catholic school. Guidance in terms of personal immortality assumes different aspects and proportions from guidance in terms of personal success. The essence of Catholic guidance has no counterpart in non-Catholic education; the essence of non-Catholic guidance is either inherent in or accidental to Catholic-guidance programs.

Guidance may be defined as the collaboration of the teacher with the student toward the finding and developing of his best potencies, his best self. In the Catholic school all personnel work is directly and intentionally centered in Christ; all forming and informing of minds is done under the influence of His Holy Spirit. Not only is He present in the school as a president might be in an office, remote and removed from the student body; every day and every hour is begun and ended in His name. What is this if not direct and intentional contacting of the individual student with his chief Guide? If public-school education was organized so professedly under such a Leader, do you think that it

would be spending time and appropriating funds for a staff to substitute for Him? To what uses would it put this inherent direction and inspiration and discipline, if it had them?

In many schools our students are under the same roof with the Blessed Sacrament. If environment is one of the forces in vocational guidance, this is the divine and most potent of all environing influences in the upbuilding of the student. Many of our schools offer opportunities to attend Mass and to receive Holy Communion daily. Can you parallel anything in the set-up of the most perfect personnel program with the inherent potencies accessible through these avenues?

The prayer to the Holy Ghost said daily in Catholic schools aims at the very heart of personnel work. It is most astounding in its directness, its skyscraping daring, its inclusiveness. It covers the whole case of guidance; if it fails of results the fault is ours.

Confession includes, probably, more of the human elements of ideal guidance than any single factor in Catholic education. Here, from the merely human side, are the opportunities for confidence and counsel, for personal interest and personal contact. Here is the great corrective of the student's facing his own conduct in terms of personal responsibility. Confession can be the center of vocational guidance. Non-Catholic systems have nothing that approaches it, as a human device for meeting the needs of youth. And, if I may use the professional idiom, the follow-up of Holy Communion is also without parallel. The human counterparts of intimacy and confidence and trust of student and adviser are at best approximations.

The religious habit as a discipline, as an influence, is a contribution to the motivation of student life that is peculiarly potent and peculiarly ours. It is the original uniform of the Christian educator consecrated to the work of forming as well as informing youth and still offers to youth the object lesson of consecration.

This supernatural guidance set-up of the Catholic college provides at least once a year for the specific and planned program of conference, instruction, help. This is the annual retreat. It assembles, at once and under experienced direction, the forces, methods, and opportunities that one finds in current plans for student guidance. The difference is that the retreat is on a supernatural level and moves to supernatural as well as natural ends. Here are intensified and capitalized the finest elements and methods for the many-sided direction of youth that experience and inspiration have developed. Here are the ideal external conditions of solitude, silence, time. Here are the various forms of healthy constructive introspection, self-examination, self-knowledge. Here are general conferences and every opportunity for private counsel, in and out of the confessional. Here are the priceless times for thought, meditation, reading. The students' retreat is the unique and practically perfect piece of planned guidance in education, the best bit of personnel work that we do. It exists only in Catholic schools and is taken often casually. It probably is not adverted to as personnel work. But if public schools could duplicate it annually and successfully, they would regard it not only as achieved but triumphant guidance.

I have said that the essence of Catholic guidance has no counterpart in non-Catholic education. That essence is itself perfect, and even imperfectly administered, meets students on a higher level and directs them to supremely ends than any other possible system. The personal guidance of Christ, residence under His roof, frequent verbal contacts with Him in prayer, intimate conference with Him in confession, Mass, Holy Communion, retreat: this is the unique program of the Catholic college. No non-Catholic system more than approximates it. Every genuine educator recognizes its potency, its perfection. Many educators have wished for something in their systems to serve the ends of our confessional. Many students have expressed their admiration for a school that can get its stu-

dents to chapel and keep them there in voluntary silence for thirty minutes a day. All of this is a tribute, however naive, to potencies that we accept with nonchalance and apply with indifference. May I make my point unmistakable. To what uses do you suppose Glen Frank or Nicholas Murray Butler would dedicate our facilities for guidance, if they were theirs to dedicate? Almost we know not of what spirit we are. In speaking on "Who Shall Guide," Anna Reed, of the University of New York, said: "Our topic is full of dynamite"—which we may amend to "Ours is full of divinity."

I have said that the essence of the American College-Personnel programs is either inherent in or accidental to Catholic education. Its planned guidance has, I quote from Miss Reed, "as its major objective the conscious individualization of higher education. It must facilitate faculty-student relationships and be sure that guidance in some form is available to stimulate and assist each individual through his own efforts to develop in body, mind, and character to the limit of his individual capacity for growth." It would be a matter of sheer supererogation to indicate here the presence and form of this objective in our system and in our dedication to it, the number and nature of facilities for faculty-student relationships, the motives and helps, unobtrusively, quietly effective with which we make natural and supernatural provisions for the souls and bodies of our students.

Guidance, inherent and planned, is and always has been the essence of Catholic education. Because it is expressly the guidance of the Holy Ghost, I call it guidance with a capital G. Each of our colleges has it systematized, articulated, organized to fit its special needs and aims. I think it is not so important to outline particular plans and programs as to realize among ourselves the intimately perfect system that we all represent. I think that it is less imperative to take on complicated accidental set-ups in imitation of groups that have nothing better and nothing else, than to enter into the infinite potencies of our own, to appraise them intelli-

gently, to use them reverently. Beyond this each of us can make to it the resistless contribution of personal holiness and faith and love.

I know that personal holiness more than efficiency is the impelling force for good in guidance. I know that faith in the grace of God more than faith in cumulative records effects the final choices in the inaccessible places of the mind and the heart of youth. If the guidance of youth be consciously and deliberately conducted under the leadership of Christ, He will draw all youth to Him. This is the End of Education.

SECONDARY-SCHOOL DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 24, 1935, 9:30 A. M.

The first session of the Secondary-School Department held during the Annual Convention of 1935 was called to order by the President of the Department, Brother Benjamin, C.F.X., A.M., at 9:30 A. M., at the Chicago Woman's Club. Opening prayer by the Reverend Leo Gainor, O.P., A.M.

The Reverend George Johnson, Ph.D., Secretary General, explained the program of the National Committee on Youth. He indicated that this is an ambitious study that will probably take three or four years to complete, and stated that his reason for calling it to our attention is that the National Catholic Educational Association is a constituent member of this National Organization.

Brother Benjamin, C.F.X., A.M., Chairman, announced the appointment of the following committees:

On Nominations: Rev. William A. Finnegan, S.J., Rev. Leo C. Gainor, O.P., A.M., Brother Agatho, C.S.C., A.M.

On Resolutions: Rev. Urban M. Churchill, S.T.L., A.M., Rev. John J. Benson, S.J., Brother Philip, F.S.C., A.M.

The Chairman called for the report of the Standing Committee on Religion. This was read by the Reverend Leo C. Gainor, O.P., A.M., Chairman of the Standing Committee. The report analyzed the various objectives that had been set for the Standing Committee and in conclusion came down to one practical function of the said Committee: that it should have supervision of papers to be read at the National Conventions in this Department. Father Gainor moved the

adoption of the report as read, with the understanding that this Department authorizes the Standing Committee on Religion to confine its activity to the realization of the one objective herein mentioned. Motion carried.

The Reverend George A. Saffin, President of the Parent-Teacher Association of Louisville, Ky., gave a running exposition of the organization and the functioning of the Parent-Teacher units in the Diocese of Louisville. Discussion revealed the existence of similar organizations in different parts of the country, where, however, their operation was not along such satisfactory lines as those indicated by Father Saffin.

"Value of Three-Day Retreats for High Schools" was the subject of a paper read by the Reverend W. G. Scanlon, O. P., Retreat Master, St. Vincent Ferrer's Church, New York, N. Y. Father Scanlon advocated a retreat of one day for students of the same age and high-school level as a substitute for the three-day retreat.

SECOND SESSION

WEDNESDAY, April 24, 1935, 2:30 P. M.

The second session was called to order by the President of the Department, Brother Benjamin, C.F.X., A.M., at 2:30 P.M. Rev. Urban M. Churchill, S.T.L., A.M., said the opening prayer.

The Reverend Brother Albert J. Kaiser, S. M., M.S., Vice-Principal, St. Michael Central High School, Chicago, Ill., read a paper entitled "Should Courses in Business Training be Offered in Every High School?" General discussion followed.

The second paper of the afternoon session was read by the Reverend P. A. Roy, S.J., A.M., Principal, Jesuit High School, New Orleans, La. It was entitled "Reorganized Courses in Physical Education in Catholic High Schools." General discussion followed.

THIRD SESSION

THURSDAY, April 25, 1935, 9:30 A. M.

His Excellency, the Most Reverend Francis W. Howard, D. D., Bishop of Covington and President General, addressed the Secondary-School Department at the opening of the morning session. He explained the reason for the curtailed meetings of the Association in the past two years, stressed the necessity for educational organization and definition of policy, and suggested to the Chairman of the Secondary-School Department that a committee be appointed for the purpose of studying the wider scope of problems of education that have a direct bearing on the high school.

The Reverend Brother Agatho, C.S.C., A.M., Superior, Dujarie Institute, Notre Dame, Ind., read a paper on "The Course in Religion Adopted by the Brothers of Holy Cross." General discussion.

After a recess of ten minutes, the Reverend Martin Carabine, S. J., Moderator of Cisca, Chicago Student Catholic Action, Chicago, Ill., read a paper in which he outlined the activities of his organization. Following that, under the direction of Father Gainor, O.P., several students from the Chicago schools explained and demonstrated their *modus operandi* in the Legion of Decency and allied organizations.

The Chairman then proceeded with the business meeting of the Secondary Department and called for the report of the Committee on Resolutions. The following resolutions were presented:

RESOLUTIONS

The members of the Secondary-School Department wish to express their gratitude to His Eminence, George Cardinal Mundelein, for his kind invitation to hold the Thirty-second Annual Meeting of the National Catholic Educational Association in Chicago; to the Most Reverend Bernard J. Shiel, D.S.C., and the Most Reverend William D. O'Brien, D.D., Auxiliary Bishops of Chicago, for their generous aid; to the Reverend Daniel F. Cunningham, A. M.,

Superintendent of Parish Schools, Chicago, for his genial cooperation; and to the various Catholic institutions of the City for their gracious hospitality.

WHEREAS, Brother Benjamin, C.F.X., in his capacity as chairman of the Secondary-School Department and Brother Agatho, C.S.C., as secretary, have rendered such excellent service to the National Catholic Educational Association in general and to the Secondary Department of the Association in particular,

Be it resolved, That the appreciation and gratitude of the members of the Association be extended to them, and that all members beg of God His blessing upon them for many more years of service in the field of education.

WHEREAS, The Legion of Decency has accomplished such marvelous results in cleansing the stage and screen of indecent and immoral shows and rendered to every citizen no matter what his denomination, a service of incomparable good in protecting Christian morals,

Be it resolved, That we, the members of the National Catholic Educational Association, will not sit by complacently and let the old order return gradually, but that we will be ever watchful for any violation of the Moral Code by the producers and continue to cooperate with the hierarchy in the support of the standards of the Legion of Decency.

WHEREAS, The Mexican Government has countenanced an educational program issued by the Mexican Department of Education which is detrimental not only to the civilization of its own citizens but also to the cultural civilization existing in other countries, and

WHEREAS, Senator Borah of the United States and his Committee have inaugurated an investigation into the evil influence of the Mexican education program,

Be it resolved, That we, the National Catholic Educational Association express to Senator Borah and his Committee its wholehearted support and cooperation in suppressing whatever is immoral and unnatural in the Mexican Educational program.

Since even those engaged in secular education are beginning to proclaim the necessity of religious and moral values in education, if it is to produce complete living, dependable manhood and virile citizenship, we commend our Catholic clergy and people for their continual sacrifice in behalf of Catholic education; we support whatever movements the hierarchy may form during this time of financial stress to

secure for non-profit private schools a just share in public funds for educational aid, raised by common taxation; we suggest more general formation of organizations, such as Cisca Catholic Action Societies and Parent-Teachers, which can help to make the work of religious education more effective in our schools and more influential among our own people; in order that more may share the benefits of such religious education, we urge the judicious cooperation of our members with current movements for youth and leisure-time education.

WHEREAS, The Secondary-School Department, ever since its hard-won organization as a separate Department, has faced problems which are peculiarly its own, and

WHEREAS, Whatever success the Department has had in solving its problems has been due largely to its autonomy,

Be it resolved, That we, the members of the Secondary-School Department, are united in opposition to any attempt on the part of any other Department to absorb the Secondary-School Department.

(Signed) URBAN M. CHURCHILL.
JOHN J. BENSON, S.J.
BROTHER PHILIP, F.S.C.

The report of the Committee on Resolutions was adopted as read.

The Reverend William A. Finnegan, S.J., presented the report of the Committee on Nominations as follows: President, Rev. P. A. Roy, S.J., A.M., New Orleans, La.; Vice-Presidents, Rev. Leo C. Gainor, O.P., A.M., Oak Park, Ill.; Brother Charles E. Huebert, S.M., A.M., St. Louis, Mo.; Secretary, Brother Agatho, C.S.C., A.M., Notre Dame, Ind.

Members of the General Executive Board: Rev. Joseph J. Edwards, C.M., A.M., Chicago, Ill.; Brother Benjamin, C.F.X., A.M., Louisville, Ky.

Members of the Department Executive Committee: Rev. Bernardine B. Myers, O.P., A.M., S.T.Lr., River Forest, Ill.; Rev. Leo J. Streck, A.B., Covington, Ky.; Very Rev. Msgr. John J. Healy, A.M., Little Rock, Ark.; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis.; Rev. Urban M. Churchill, S.T.L., A.M., Dubuque, Iowa; Rev. Julian L. Maline, S.J., Ph.D., Milford, Ohio; Brother Philip, F.S.C., A.M., Ammen-

dale, Md.; Brother Lawrence Sixtus, F.S.C., A.M., M.S., Winona, Minn.; Sister M. Wilfrid, O.P., A.M., East Columbus, Ohio; Sister Dorothea, S.S.J., A.M., Tipton, Ind.; Sister M. Josita, B.V.M., A.M., Chicago Ill.; Brother Majella, C.F.X., A.M., Baltimore, Md.

The report of the Committee on Nominations was adopted as read, on a motion made by Father Gainor, seconded by Brother Philip.

Father Roy, S.J., then took the chair, expressed his appreciation of the honor conferred upon him, and asked for a continuation of the spirit of cooperation among all the members which has characterized the functioning of the Secondary-School Department. He next called for matter of new business.

Brother Philip, C.F.X., reminded the assembly of the suggestion made by His Excellency, the Most Reverend Bishop Howard, that this Department appoint a committee to study the larger policies of education as they affect secondary education. He moved that such a committee be appointed. Brother John A. Waldon, S.M., M. S., suggested an amendment to the motion, empowering the Chairman to take the matter under advisement before selecting this committee. The motion in its amended form was seconded by Brother Benjamin and was then passed.

The Chairman reappointed Brother Agatho, C.S.C., as a member of the Standing Committee on Religion.

Adjournment.

BROTHER AGATHO, C.S.C.,
Secretary.

REPORT

REPORT OF THE COMMITTEE ON RELIGION

The Committee on Religion respectfully submits the following report:

INTRODUCTION

In 1929, the Secondary-School Department became a distinct unit of the National Catholic Educational Association. The officers and the members of the Department since that time have emphasized the importance of religion in the high school as a definite part of the Department's program. The Department has promoted the interchange of ideas and methods through the presentation of papers and studies at the conventions and through informal discussions.

The Department realized the need of coordinating the religious program and to this end it was agreed at the Cincinnati Convention, 1932, that the Department's work in this field could best be unified by the appointment of a Committee on Religion. The thought in mind at that time was that such a committee could serve as a clearing house for the Department's activities in this field and prevent overlapping or duplication in the papers presented to subsequent conventions. The Department, accordingly, appointed such a Committee but did not issue definite instructions to the Committee as to its powers or functions.

PRESENT COMMITTEE

At the Chicago Convention last year (1934) this matter was discussed and the difficulties under which the Committee operated were noted. Three definite elements were recognized:

- (1) The Committee should be composed of members of the Department who were so situated, geographically, that meetings could be held without serious inconvenience or extensive traveling.
- (2) That the Committee should be permanent in struc-

ture. To insure this the members were to be appointed for varying terms of from one to four years.

- (3) The instructions to the Committee and its scope should be definitely stated.

OBJECTIVES

The Department decreed, therefore, that the Committee should be composed of members of the Department in or near Chicago and the individuals who constituted the Committee should be appointed for varying terms of from one to four years. The following Committee was appointed: Rev. Leo C. Gainor, O.P., A.M., Oak Park, Ill., four years; Rev. Joseph J. Edwards, C.M., A.M., Chicago, Ill., three years; Rev. Edmund J. Goebel, Ph.D., Milwaukee, Wis., two years; and Brother Agatho, C.S.C., A.M., Notre Dame, Ind., one year.

The following instructions were approved as the three objectives of the Committee:

- (1) To coordinate religion with the work of the other departments.
- (2) The presentation of unified courses of religion to the members of the Department merely for information purposes.
- (3) To supervise the presentation of papers on religion at the annual conventions in order to avoid duplication.

The Committee hereby reports in detail upon these specific instructions.

I

The first of these objectives, namely, "to coordinate religion with the work of the other departments" was interpreted by the Committee to mean the coordination of religion with all other courses taught in the high school so that religion finds its proper place in all subjects taught.

The Committee recognized that this objective was highly commendable but it was unable to devise or recommend any practical method applicable to all high schools whereby this objective could be achieved. It was the consensus of

opinion that the coordination of religion with all other subjects taught in the high school depends, in the last analysis, upon the teachers themselves—the priests, Brothers, and Sisters who teach the various subjects—and upon the teachers' training, spiritual development, personal character, and ability to effect this coordination.

The Committee is unable to present any definite recommendation in this regard except to commend the Department upon this ideal and to suggest that the Department give emphasis, in so far as possible, to the advantages of this coordination.

II

In regard to the second objective, namely, "the presentation of unified courses of religion to the members of the Department merely for information purposes," the Committee after due consideration reached the following conclusions:

- (1) Factual information on unified courses is at present available to all teachers upon application to publishers or authors.
- (2) The compilation of such unified courses by the Committee would serve no particularly useful purposes since these courses are already available in complete form to all who desire the information.
- (3) The Committee was in no way empowered to approve, disapprove, or recommend any particular course so that its labors in this field would be a mere cataloging.

No further action was taken by the Committee on this objective.

III

The third objective, namely, "to supervise the presentation of papers on religion at the annual conventions in order to avoid duplication" was considered by the Committee as the one definite, concrete instruction issued to it. The Committee is pleased to report that it has fulfilled this instruc-

tion and has approved a list of subjects and speakers on religious topics for this convention.

RECOMMENDATIONS

The Committee submits the following recommendations:

- (1) That it be relieved of further activity regarding the first two objectives of its present instructions, namely,
 - (a) the coordination of religion with other departments and
 - (b) the presentation of unified courses of religion.
- (2) That the Committee be continued to fulfill the third objective, namely, the supervision of papers on religion to be presented to this Department.
- (3) That if the Department wishes further activity other than the supervision of papers on the part of this Committee that definite instructions be issued to that effect.

Respectfully submitted,

LEO C. GAINOR, O.P.,
Chairman.

PAPERS

VALUE OF THREE-DAY RETREATS FOR HIGH SCHOOLS

REVEREND W. G. SCANLON, O.P., RETREAT MASTER, ST.
VINCENT FERRER'S CHURCH, NEW YORK, N. Y.

The person suggesting the question at this gathering, "What is the value of the three-day retreat?" undoubtedly had in mind "spiritual values." That much spiritual profit does result from these three-day retreats is beyond question; but their efficiency can and should be questioned. We may and should be on the alert to inquire whether or not any feasible form of retreat can be designed which will do more good to our Catholic high-school students than the customary annual three-day retreat does today.

Administrators of high schools and retreat masters have long ago recognized that some features of the three-day retreat decrease the spiritual returns to be reasonably expected. In the first place, the time assigned for the annual three-day retreat is often unfavorable. In many, if not in most schools the time set for these retreats is either the first three days of Holy Week or the three days following the mid-year examinations. Often the determining reason for selecting either one of these times for the school retreat is that these days cannot be profitably used for any serious class work since the holiday spirit is in the air. Just why school retreats can be held only in discarded times which cannot be used for teaching is not quite clear. The proper time for the retreat is the time it will be most effective and not when it will best dovetail into the school curriculum.

Again the authorities face the problem of planning these three days so as to keep the children occupied and retain their attention. Regular classes must be interrupted and a special schedule worked out. Retreatants cannot be kept in chapel all day; after each conference they must be moved to classrooms for spiritual reading, reciting the rosary, etc. Many children tire of these time-consuming measures and

lose interest in the conference. After all they are only children. A retreat entails, therefore, problems of supervision, discipline, and administration of restless children. Three days of such routine frequently result in pupils and teachers alike welcoming the retreat's end.

From the viewpoint of the retreat master, other disadvantages exist. He must address the whole school from freshmen to seniors at the same time. If the group be mixed, boys and girls, there is a further handicap. My present audience knows well the mental difference between the thirteen-year-old freshman and the seventeen-year or eighteen-year-old senior. Consequently, conferences to such a group must be so general as to lack life. The formal conference, therefore, is a serious handicap because it does not reach the child and does not build up that bond between retreat master and retreatant which is so essential to the spiritual results desired.

A cognate disadvantage of the three-day retreat as conducted at present is that it seldom presents the opportunity for personal interviews. Three or four talks of about half an hour's length are delivered each day. Between these conferences confessions are heard and because of the number of retreatants, and the three-day limit of the retreat, these confessions must often be hurried and priests other than the retreat master must help; and so, retreatants and retreat master never meeting, any number of retreatants may go through a three-day retreat without ever having a graceful opportunity of securing the one, particular gleam of guidance they need.

With these and other disadvantages in mind, it is not unreasonable to ask: "Can we accomplish the desired end of a three-day retreat in some better way? Can we present any practical form of retreat which will accomplish more good to our Catholic high-school student than the present method?"

The plan I propose eliminates the general conference for the whole student body and substitutes informal confer-

ences for smaller groups of approximately the same age and experience. The length of time of the retreat for each student is reduced from three days to one. The development of this plan is as follows:

I. Student body is divided into groups of seventy-five or eighty, preferably less, according to age or grade. Only one group is on retreat at a time. Seniors should come first. The retreat opens shortly after the morning roll-call. The students not on retreat continue with their regular classes. There is little evidence in the school that any special services are being held.

II. After roll-call, the group assigned for that day's retreat is assembled in a classroom or small auditorium. Because of the informal nature of the conferences, a classroom is preferable to the chapel. The seating is informal—no straight line of chairs or rigid postures are required. Comfort aids much in securing the retreatant's attention.

III. The first talk of about twenty minutes is entitled—"Are Boys Worthwhile" or "The Mission of Women in the World" or something similar. The object of this talk—and this object is very important psychologically—is to inspire the hearers with a confidence in themselves and in the retreat master. If this introductory discourse has the right tone or ring, the retreatant's interest and sympathy will be captured for the rest of the day.

IV. During this morning session four or five other talks of twenty or twenty-five minutes each follow. These talks should not exceed twenty-five minutes because it is difficult to hold the attention of the young for a longer period. The topics and contents of these talks should be adapted to the age and experience of the retreatants.

V. An interval of about five or seven minutes is given between conferences to allow students to talk in low tones, to stand or walk about the room quietly. This breaks the monotony and their minds are fresh for the next talk. Towards the middle of the morning there is an intermission of ten or fifteen minutes.

VI. After the lunch period, there are confessions and private interviews or responses to questions on the matters discussed in the retreat or on any religious subject. During the retreat for boys, these confessions and interviews with the retreat master take place in a private room. The reason for the private room is to get away from the formality and awe surrounding a confessional and to make boys feel perfectly at ease with the retreat master. In the retreats for girls, the interviews must take place in the confessional.

VII. After lunch about two-thirds of the retreatants return to their classrooms and are kept occupied by teachers with some light work. No serious class work can be expected of them that day. The others remain somewhere near the place of confessions. As the group waiting for confession is depleted, students are released from class to prepare to call on the retreat master. One by one they are dismissed from school as they leave the confessional or the room of the retreat master. Their retreat is over; it has lasted one day. If the director of the school deems that one day a year is not sufficient for a retreat, then one day every three or four months may be set aside for a retreat rather than three consecutive days.

Such is the general plan of this type of retreat. On each succeeding day another group follows the same procedure until the entire student body has been reached. Consequently, the number of days a retreat master must stay at any one school will depend upon the size of the pupil enrollment.

This proposed system certainly overcomes the major objections to the present three-day plan. To the satisfaction of the school administrator it reduces to a minimum interruptions to regular classes and permits the daily school schedule to operate. And let me stress that with the *full* cooperation of the principal there need be no laxity of discipline. To the retreat master, this system provides a direct method of attaining the objectives of a retreat. Every

retreat should be composed of a triangle: God, the retreatant, and the retreat master. In the three-day method all our oratory (and I use the word "oratory" in its proper and honorable sense) is directed towards the single end of impressing the retreat-master's views and personality on the retreatants. Any one with retreat experience knows that much, if not most of the oratory is wasted under the three-day plan and the retreatants and the retreat master remain far apart. What we try in vain to accomplish in large groups of varying ages can be accomplished in small groups of approximately the same age, especially when the discourses for the groups are supplemented by individual interviews. Experience has shown that even these interviews are left to the choice of the students; yet about ninety per cent of their number eagerly seek this opportunity. It is in these interviews, very often, that the ripe fruit of the retreat is garnered.

The plan I have outlined, while it may seem unconventional and perhaps rash, is not new or untried. It is the product of twenty-five years of experience among our young, especially among boys and young men. I think that the success of this plan and the great success of one-day retreats for lay men and lay women rests upon the same fundamental basis, the informality and the personal interviews.

Possibly some of you are thinking now of objections to the method I propose. Perhaps I can anticipate a few of them; for instance, some may gasp at my proposal of five or six conferences in the morning, but I think sufficient has been said in this paper to explain away their apprehension. Five or six *formal* conferences for the *whole school* would be impossible and the results questionable. Five or six shorter and *informal* talks with intervals for conversation by the small groups are a distinct relief and the results are very tangible.

Some educators may question the desirability of private conferences with the students. The students themselves do

not question the desirability of these private conferences. As I have said, ninety per cent of the student body eagerly have availed themselves of the opportunity to speak at ease and in private with the retreat master in order to clear up some worry of the past or present. After all, confession itself, if not too hurried, has much of the nature of a private conference. I might also add that lately I have said nothing about confession or interviews being either compulsory or voluntary and practically all the students have taken them for granted as a part of the retreat, and have visited the retreat master. Once there—by a few discreet questions—the retreat master can pretty well judge if there is need of further questioning.

And now may I refer to the special one-day retreats I have been giving on the subject of purity? Some may question the advisability of conferences on purity. I think this point needs some elaboration. Permit me to hark back to a scene in Nazareth some nineteen centuries ago. "And in the sixth month, the angel Gabriel was sent from God into a city of Galilee, called Nazareth, to a virgin espoused to a man whose name was Joseph, of the House of David; and the virgin's name was Mary." And when the angel announced to Mary that she was to become the Mother of God, Mary said to the angel: "How can this be, for I know not man?"

Very apparently the Blessed Virgin at fifteen or sixteen knew sufficiently well of the process of human generation to see a grave obstacle to a virgin becoming a mother. God did not deem that ignorance of the natural order of human procreation was necessary, or even helpful, to the preservation of her purity. The Blessed Virgin seems to have known quite sufficiently what the sixth and ninth commandments permit and forbid. But it is common knowledge among retreat masters that many of our high-school students are not safely informed on these subjects.

I realize that a certain delicacy exists about mentioning the matter of sex in retreats. I know that some of us

adopt the attitude, "Better be silent on these matters." But there is no silence today. If we, the teachers of youth, cannot and do not instruct and inform the young on this score, they will obtain sex knowledge elsewhere and it will be a distorted knowledge gathered from improper sources. Permit me to quote from the Reverend Raphael C. McCarthy, S.J., Professor of Psychology, St. Louis University, St. Louis, Mo. Writing on this point he says:

"As life is lived in cities today, with sex thrown at the adolescent by billboards, magazine covers, the conversation of companions, etc., sex instruction is, to my mind, a positive necessity. If knowledge is not acquired from pure sources, it will be sought from vicious ones; it will be picked up in whispered conversations behind the garage, or in hushed stories that are greeted with boisterous laughter or from the conversation of those who give out distorted scraps of information that only whet the curiosity and thus become provocative of temptation."

The high-school teacher of today trusts to unreal security who imagines that modern high-school students believe in the fable of the stork.

The sordid facts are that high-school students, yes, grammar-school students, our Catholics included, even in mixed company talk a great deal about sexual matters; but, the trouble with most of them is that what they think they know isn't so. They have information of a sort, but it is garbled and twisted and indefinite. Worse than this ragged garment of knowledge is its manner of presentation; the knowledge and the facts are presented as things delightfully daring, devilishly alluring, essentially evil. But the Catholic Church never did teach, but rather condemned as heretics the Marionites and Gnostics and Manicheans and Albigensians who did teach that sex is essentially evil.

I firmly believe that when teachers in Catholic high schools fully realize the conditions which exist and the

knowledge which their charges already have, even the most timid teachers will welcome sexual instruction to their charges by competent retreat masters. Experts in education have given me counsel and approval. Various members of the hierarchy, including two archbishops, have ratified the plan for their jurisdictions. The plan has already been put into operation in nine dioceses, and four archdioceses. Theologians of international repute declare this plan is in harmony with the Pope's Encyclical "On the Education of Youth." Leaders of youth movements through the country have welcomed it.

I mention these facts not in self-praise, but merely and solely to forestall any hasty condemnation of my plan as being contrary to the teachings and practice of the Catholic Church. If I have wandered astray herein, then greater than I have wandered astray in the same field.

The prime purpose of these purity conferences is not to arouse dangerous and unwholesome curiosity but to replace false impressions with correct ideas and to satisfy the child's natural and legitimate curiosity. Two things require correction in the minds of our high-school students: (a) their false and inaccurate ideas must be replaced by true and accurate ideas; (b) sex must be identified as a creation of God with a legitimate and laudable office in life.

Grouped together these two corrections are of the utmost importance because they are necessary for the control of one of the two primary instincts in every normal human being. Men and women may imagine that they are giving a convincing demonstration of exalted spirituality when they attempt to ignore the prominent role sex plays in life; but they are actually revealing a perilous ignorance or a hapless hypocrisy which makes them incompetent to direct others, particularly adolescents. As priests, Sisters, teachers we must exert our utmost to enlighten our charges against fundamental dangers to which they cannot help but be exposed.

Now, do not conclude that I propose that all high-school

retreats be annually of this subject-matter. No, but I do suggest that, in at least one of the four annual retreats, each high-school student makes before graduation, we give him sufficient—not with lurid or alluring details—accurate information on matters which he knows in a slipshod and underhanded manner. That biological information need not be comprehensive, need not be prominent, indeed it need not be a great deal. But it should be clear, discreet, accurate, scientifically true and free from the pedagogy of an alley. A mere revelation of the fact that such knowledge is part of the working material of a priest will prepare for the second and more important step.

That second step is to correlate this corrected information with God. A satisfactory and prophylactic treatment of this subject must clearly display that this instinct comes from God, and, because it comes from God, its operation must be conducted in accord with the laws God has laid down for it. All of the students have this instinct. That they may guide and control it as God commands is one of the main purposes of religious instruction and retreats. But one of the greatest sources of disturbance to young, and sometimes to older, minds is the vague persuasion that sex is a contraption of the devil to ensnare mankind. I need not waste time here in dissipating that heretical proposition; yet I do and must recognize that we cannot safely permit our high-school students to labor and suffer under such a delusion which is all too common. Once students clearly understand the part God has assigned to the sexual instinct in His providence, their natural appetites appear in a light altogether new; they then secure a grander view of a great problem of their lives such as they can never get from the muddled dirt they receive from their companions.

This instruction, however, cannot be successfully conducted save by a retreat master. Few parents will ever get around to instructing their own children in affairs of sex. Eugene O'Niell's comedy entitled, "Ah! Wilderness,"

carries a scene which faithfully and comically dramatizes a father trying to instruct his seventeen-year-old son. If you have seen or read the play I need say no more; if you have not, then do so to understand the reason for this type of retreat work better. Doctors and nurses will not suffice because unconsciously they will stress the physical element of the problem, indeed they may confine themselves entirely to the physical. Instruction by doctors and nurses was tried for a time in Catholic schools but it had to be stopped. The problem is only partly physical; it is physical and moral, and primarily our retreat work is interested in its moral aspect.

Sisters cannot tactfully talk to boys individually on this subject and class instruction does not suffice. Brothers can do much in this regard with their students, but even they must fall short, for we are concerned with something that is more than a matter-of-fact explanation of some truths of biology. The heart of the student must be reached and his confidence won so that he may speak out frankly in the confessional about these delicate matters.

From all this it is clear that the parish priest whether diocesan or religious, will not suffice in dealing with the children of his own school. A stranger is necessary and that—the retreat master. Unfortunately, all too many pastors and parish priests do not realize that the young often hold their priests in too much unprofitable respect to discuss frankly with them their intimate problems. Let me say also that just as much harm can be done by the wrong person and the wrong method in this work as good can be accomplished by the right one.

The Reverend Doctor Charles Bruehl, writing in *The Homilectic and Pastoral Review* of my plan, concurs with my opinion that this instruction should be given by a retreat master.

“The fact that it is a retreat lifts the instruction into a religious and spiritual atmosphere, and also procures the necessary privacy that should surround such in-

structions. It is hardly necessary to mention that everything is avoided at which the recent Encyclical of the Holy Father takes umbrage. There are no anatomical descriptions and none of the physiological details to which common sense rightly objects. Still, the instructions are definite enough to be truly helpful to the perplexed mind of the boy or girl in whom sex inquisitiveness has been aroused."

Experience teaches that a high-school student who makes a real effort to be careful in sexual matters, seldom does anything seriously wrong. Why then burden his mind during a three-day retreat with a number of subjects when this one important matter usually takes care of all? Or, what is more commonly the case, why talk to him about everything else except his main temptation in life? This retreat plan strives to prevent in the boy what we later struggle to cure in the man. Better an hour too soon than one minute too late.

Finally, let me say if three-day retreats are still to be the accepted custom in our high schools, then let one full day each year be devoted to this matter of purity, by one competent to handle the assignment. The second day is preferable, and confessions should not be heard until after conferences on this matter have been given. But these special conferences on purity need not necessarily be part of the annual retreat, nor need they be called a retreat. They can supplement the work of the retreat at any time of the year and can be referred to as, "Some Special Conferences for High-School Boys and Girls."

REORGANIZED COURSES IN PHYSICAL EDUCATION IN CATHOLIC HIGH SCHOOLS

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There has been a great amount of discussion recently about overemphasis of athletics in secondary schools. Some schools, fearing to incur the accusation of such overemphasis, have gone to the extreme of trying to exclude not only athletics but all forms of physical education. It would seem that one extreme is as reprehensible as the other.

The authorities of secondary schools should not forget that schools are not supposed to be athletic clubs with some education offered by way of diversion. Neither should they imagine that a school should be devoted so exclusively to studies that all forms of physical education and of interscholastic athletic competition should be excluded. A happy mingling of studies with physical education courses and interscholastic athletic competition helps to make an ideal secondary school.

The chief difficulty in conducting courses of physical education and in fostering competitive athletics in Catholic high schools, is largely financial. We should make every reasonable effort to solve such financial difficulties. Rational courses in physical education are beneficial to students. If a school's financial status will not permit the conducting of fully expanded courses, it may be able to support more or less modified courses. The students will be sufficiently benefited even by such limited courses.

There is a modern tendency to devote much time to the study of methods to be proposed to students for profitable, or at least not harmful, use of leisure time. We know that students who have no facilities for indulging in interesting activities during their leisure time, are usually students

who go wrong during leisure hours. Their youthful waywardness may viciate their entire afterlife. It would seem, then, that it is the duty of secondary-school authorities, as well as of parents, to see that students are taught methods of diversion so attractive that they will want to use those methods during their leisure.

None of us can imagine that the majority of high-school students, or even a fairly large percentage of them, are going to employ all their leisure hours in a continuation of studies connected with classroom work, or in prolonged discussions of the attractiveness of mathematics, the interesting problems of history, the beauties of languages. Their conversations, as their activities, are going to be along much lighter lines, whether their teachers and their parents prefer it or not. We may as well face that psychological situation and try to offer these students something that is morally innocent, physically beneficial, and psychologically interesting for leisure-hour conversations and activities.

It would seem that rational courses in physical education, and a reasonable amount of competitive interscholastic athletics, will help very much towards attaining this objective. Naturally, such courses must be conducted by competent instructors who understand adolescent psychology no less than they do the courses of physical education. In such circumstances, these courses can be made very interesting to the students, especially if competitive athletics of the intramural type are included in the curriculum, and if interscholastic athletics are offered as an entertaining supplement. Some students will not take an interest in such courses and activities. There always are some who have not the normal tendencies and interests of adolescent boys and girls, but these form a small minority. They should be cared for in some other way.

For the majority of the students, such courses, augmented and supplemented as suggested, will naturally form focal topics of interesting conversations and of attractive reading during leisure time. If no other good were done

by such courses, they would be well worth the time and money devoted to them. But there are other beneficent results.

Adolescent boys and girls need to take a certain amount of exercise for healthy development. Some are not inclined to do so, because they have never been trained in attractive forms of exercise. Unfortunately, in many such cases, the methods of dissipating nervous energy are often undesirable. If we could get such students interested in beneficial forms of physical exercise, we very decidedly would help them physically, morally, and psychologically. Fortunately the majority of students naturally take to physical exercise in some form or other during leisure hours. But not every form of physical exercise is beneficial to every student. We know experimentally that students have been temporarily or permanently injured by the excessive use of certain forms of exercise in which they should never have indulged because of certain physical defects. If all students were placed under competent instructors of physical education, their likes and dislikes could be guided, trained, and fostered in various exercises which would be physically beneficial. Such rational exercises would become agreeable diversions and would do much to assist the desired progression of a student's physical development.

It is experimentally known also that accidents and casualties resulting from "sandlot" physical activities are more numerous than those resulting from systematized rational exercise taught in physical education courses. The reason is that an integral part of all such courses is instruction in how to participate in forms of physical exercise with the minimum amount of possibility of injury. Knowing the rules of a game does not in any way protect you from injuries which may occur during a game. There are faulty ways in which a student may participate in forms of physical exercise and these easily may cause injury. There are proper ways which can be taught to students, so that in following them they will have little reason to fear injury.

Thus rational, safe, diversified programs of employment of leisure time are offered to students in properly conducted courses of physical education. Each student may choose, according to personal inclination of the moment, some form of interesting exercise, and may change at will to other forms equally interesting. Thus the student is physically prepared to employ leisure hours in beneficial forms of physical exercise, which will never become boresome.

Let me emphasize that I do not advocate that students spend all leisure hours in physical exercise. I strongly advocate encouraging students to spend much of their leisure time in occupation of a more serious and a more educative nature. But we must accept students as they are, and try to direct them according to their psychological and physiological inclinations into beneficial, or at least harmless occupations for leisure time. An adolescent boy or girl of 1935 is not going to lead the life, nor enjoy most of the activities that appealed to the adolescents of 1885 or of 1905. We are proceeding along unsound pedagogical lines if we expect them to do so.

Some schools, particularly the public schools in some states, assume a wrong standard of training in citizenship by presuming that the school should teach the students certain features of domestic life which formerly were taught, or were supposed to be taught, by parents at home. The school is not supposed to take the place of the home; yet a certain amount of hygienic instruction given in school is entirely praiseworthy, especially as many parents have little or no knowledge of proper hygienic methods of living. In a properly conducted physical education course some amount of definite instruction is given to the students regarding desirable sanitary conditions at home and in school, also the proper procedure for maintaining personal cleanliness, and ordinary protections against incurring contagious diseases and other illness. Properly presented, these courses are graduated according to the ages of the students.

Let me emphasize that the authorities of Catholic schools and the instructors in physical education in Catholic schools are supposed to be thoroughly cognizant of the various instructions and warnings, even prohibitions, which have been issued from time to time by the Apostolic See for the whole Church, or by an individual bishop for his diocese, concerning unwise and morally dangerous methods of imparting hygienic instructions. No Catholic instructor would ever think of doing anything contrary to the letter or the spirit of such instructions, warnings, and prohibitions. We know only too well the sad results of some hygienic courses offered in many public schools.

Physical education courses in Catholic schools must be limited according to the amount of money which the individual schools have at their disposal for conducting such courses. Various methods may be employed for securing necessary money. It would seem that one of the most logical is to charge a physical education fee, just as schools charge a laboratory fee for students who are taking courses in sciences. Obviously a properly conducted physical education course must have what we might term laboratory work; that is, active student participation in the field or gymnasium demonstration of those subjects that are presented in lectures; namely, various forms of exercises, as also sanitary and health projects.

The ideal method of conducting physical education courses in secondary schools is to have the courses distributed over the four years of high school work, articulated in such a way as to offer progressively higher and more difficult instructions as the student advances towards the completion of high school work; thus all students, who are not excused from the courses on the advice of physicians, take part in the courses during their entire secondary-school life. Each student is usually scheduled for at least two periods a week. In some schools five periods a week are assigned. The classes and laboratory periods may be staggered so that one or two instructors will suffice

in the average Catholic high school. If the school possesses a gymnasium, laboratory work will be conducted there and on the campus field, or playground. If a school has no gymnasium, the laboratory work may be done, though in a limited manner, only in the schoolyard. From the physical education fees the school may be able to purchase the small amount of personal equipment which is necessary for each student; otherwise the students furnish their own personal equipment. This is never very expensive.

If a school does not find it advisable to charge a physical education fee, it may still conduct physical education courses in a limited form, with the students securing their own personal equipment. In such case this equipment would not necessarily be of standardized type. Practically, the clothes which the student wears to school for classroom work would suffice. Obviously this is not the more desirable way of conducting the courses.

Some schools, not caring to assign any particular school classroom hours for calisthenics, games, and other laboratory projects connected with physical education courses, make use of a short intermission between classes for calisthenics, and promote interclass games of various types in the form of leagues and tournaments during the noon intermissions or after-school hours. Most students are going to play after school either on the school campus or in their home neighborhood. If the physical education instructor knows how to make the course interesting, he may not have trouble in conducting his games and other projects after school. This is not the ideal situation, but is better than doing nothing in the line of physical education.

Anything that the school authorities may be able to do in the way of offering inexpensive trophies as awards to teams that win in a tournament or in an interclass league, or even in an intraclass league, will greatly assist the physical education instructor in keeping alive a great interest in the games among the participating students. I would not be inclined to say that a physical education course is

something vital to a high school. Very many of our Catholic high schools are doing excellent work and are expanding in a very gratifying way without such a course. But I do believe that such a course, when properly conducted, is a help to the school and greatly benefits the students. I do not believe that any school will suffer by the introduction of such a course. On the contrary, a physical-education course will help the school to make greater progress towards fuller achievement.

THE COURSE IN RELIGION ADOPTED BY THE BROTHERS OF HOLY CROSS

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I

A Review of the Problem

What's wrong with our high-school course in religion? For the past fifteen years, some phase of that perplexing question has been discussed at these sessions of the National Educational Convention, as an examination of its *Proceedings* reveals. It has likewise been the subject of earnest discussion in religious communities and at faculty meetings of the various high schools under their charge. Conflicting opinions have been expressed as to just what is the fundamental limitation, the fundamental deficiency, in the course in religion in some of our secondary schools. There are those, for instance, who allege that the crux of the whole problem lies in the fact that teachers are not adequately prepared to teach religion. That was the substance of a report made in 1932 by the Reverend Joseph Edwards, C.M., A.M., Principal of DePaul Academy, Chicago, Ill., and past President of the Secondary-School Department of this organization. The following is an excerpt taken from the study of this problem made by the Standing Committee on Religion, of which Father Edwards was at that time *ex-officio* Chairman:

"We have shown more concern in preparing good teachers in science, mathematics, or languages, than in preparing proficient teachers in the method and technique of carrying out our religious program of education. There is need, and a very pressing need at that, to become genuinely convinced of the fact that we must pay more attention to, and invest more money in, the development of the departments of religion as we do

in other branches of the high-school curricula. For years, even for centuries, we have given expression to the incontrovertible statement that we cannot separate religion and education. Still, we are weakest in teacher-training and technique in that phase of our education program which calls for the correlation of religion and education." *

At the Convention held at St. Paul in 1933, the Very Reverend Peter A. Resch, S.M., S.T.D., then Superior of Maryhurst Novitiate, Kirkwood, Mo., read a paper in this Department in opposition to the advocacy of specialists in religion. The discussion of that paper was led by Father Churchill, of Dubuque, Iowa, who presented just as eloquent an appeal for the specialist. The general discussion that followed indicated that the dominant sentiment in that gathering of religious teachers was in favor of specialization. "Just why should we not have the specialist in religion, the same as we have the specialist in English or in Latin or in any one of the other subjects?" they asked.

The answer to that question is made rather vehemently by some who characterize as gratuitous the assertion that teachers are not adequately prepared to teach religion; furthermore, they condemn the suggestion that we have specialists in religion as an invasion, or rather as a usurpation, of what they conceive to be the inalienable right of every religious teacher to teach religion. Their primary objection is that specialization in the teaching of religion would deprive some teachers of the repercussions in their spiritual lives of those values and activities which the teaching of religion would and should afford them.

Then there are those who maintain that our real weakness is a want of a tried and proved and thoroughly mastered method of teaching religion. Still again we hear others say that it's the limitations of the available texts in religion. The echo of that statement has scarcely died away when we hear from another quarter that it's the

* National Catholic Educational Association Bulletin, 1933; pp. 206-07.

multiplicity and diversity of texts that's responsible for the present confusion. Another school of thought analyzes the situation in this way: "The trouble is that there is little or no stability in the course. In the absence of legislation on the subject, either by the diocese or by the religious communities that operate the high schools and academies, the course in religion is in a perpetual state of fluctuation, depending upon the preferences, the interests, and the hobbies of the individual teachers; thus, some teachers attempt to crowd into one year what should, in fact, constitute the course in religion for two or three years. Some one else becomes absorbed in Church history or in apologetics or in liturgy, and confines his teaching to either the one or the other, to the exclusion of the subject-matter assigned as a unit in the entire course. Where such a condition exists," they continue, "each school has its own course in religion, selects its own texts, and the inevitable consequence is that there is divergency as to aim, a miscellany as to content, and dissatisfaction as the common result." Again, we have all heard it said, times without number, that the indifferent attitude of the average high-school student towards the class in religion, the fact that he gets no credit for the subject, is the real cause of the student's lack of interest and the absence of those vital results which we all feel we have a right to expect.

All of these and many other similar factors have been enumerated and identified, either singly or collectively, as the underlying causes for complaint from within the ranks of Catholic teachers, and sometimes the cause of adverse criticism from without. Like the terrible din of an orchestra that is tuning up, these opinions taken together clash, certainly, but at the same time they are in accord in at least one respect, and that is that they indicate an unmistakable dissatisfaction with the course in religion in many quarters. This dissatisfaction is quite common among the teachers of religion themselves, evidenced year after year, whenever and wherever there is a foregathering of Catholic

educators assembled for the purpose of discussing this vital question. It has its origin in a constructive, healthy spirit of self-criticism that discerns the presence of some inherent weakness, seemingly, either in the course itself, or in the absence of an energizing method of its presentation, and is inspired by a commendable effort to eradicate that weakness, whatever it may be, and whatever may be its underlying cause.

II

Efforts of the Brothers of Holy Cross to Deal with the Problem in Their Schools

Admittedly, the situation described above is peculiar to no particular school, to no particular Community. For reasons of delicacy and common sense, all of us refrain from exhibiting the proverbial family skeleton that is supposedly hidden away in the dark recesses of a clothes press. But, as one Principal, not of our own Community, said to me in commenting on such an observation of mine: "I am sure that every skeleton you have discovered in your research on this problem has a mate hanging in my own closet." Because most of us follow what might be called a tradition of reticence, we are mutually prevented from profiting either by our experience or our investigation of this very vital problem. Within limits of safety and propriety that will not do violence to my own good standing in my Community, I am going to break with this tradition of reticence.

Since 1926, particularly, the Brothers of Holy Cross have discussed some phase of this involved problem at their Annual Educational Conference at Notre Dame. Finally, in 1933, an Executive Committee of five Brothers and an Advisory Committee of all local superiors in charge of our high schools were appointed to do two things: (1) To make recommendations to the Provincial Chapter, which was to convene the following year, as to what should be the content of the course in religion in our high schools; and (2)

to determine the texts to be used. So that the recommended course in religion might be representative of the best thought of those best qualified to speak on the subject—the teachers of religion themselves—the Executive Committee sent out the following questionnaire:

- (1) What, in your opinion, should be the content of the course in religion in each of the four years of high school?
- (2) What texts do you think best fitted to cover the material indicated for each one of the four years?
- (3) What supplementary books or other aids would you recommend?
- (4) What, in your opinion, is the most glaring weakness inherent in our course in religion?
- (5) What suggestions would you offer to counteract this weakness?
- (6) Would you be willing to teach as many as three or four classes in religion every day?
- (7) How often should the religion class be taught each week?
- (8) What length of period would you recommend—a half an hour or forty-five minutes?

Answers to the Questionnaire

As might be expected, the specific replies to the first question, as to the suggested content of each one of the four years, simply defy anything like statistical compilation. Suffice it to say that in general the answers to the first question all hit around the same central idea, and might be epitomized by saying that for the freshman year the Commandments and the Sacraments were most frequently recommended. For the sophomore year, dogma, liturgy, and the New Testament were all that were left that had not already been allocated to the freshman year in the answers to these questions. Church history, apologetics, emphasis on the Mass and on all that pertains to worship, and finally Catholic Action were preferred for the junior year. For the senior year, the answers were widely scattered. Some mentioned The Life of Christ; others advocated a simplified course in Catholic ethics or a general review of the

matter studied in the previous three years. Practically every one who answered the questionnaire recommended the treatment of practical questions embodying Catholic principles of living that tie up with everyday activities, such, for example, as questions of social justice, Catholic principles in the family life, in business, in social and economic contacts, in relation to legitimate worldly ideals and ambitions.

The answers to questions (2) and (3), dealing with suggested texts and supplementary books of reference, are too involved to give here. So, likewise, are the replies to questions (4) and (5), except to say that the majority insisted on the necessity for specialized training and the distribution of the teaching load so as to permit careful preparation of the religion classes. Over half of those who answered the interrogatory expressed a preference for the daily class of forty-five minutes and a willingness to teach three or four classes in religion every day, providing they first received specialized training.

The Reorganized Course

On the basis of opinions and recommendations obtained through the medium of the questionnaire and the syllabi of courses of religion that are being taught in a large number of schools throughout the country, copies of which were obtained by a systematic division of correspondence among the members of the Executive Committee, we drew up the following plan:

- (1) Freshman year: Part I of *Religion Doctrine and Practice by Cassilly*. Content: The Commandments of God and of the Church, or Moral.
- (2) Sophomore year: Part II of the same text on The Means of Grace. Content: The Sacrament and the Mass, or Worship.
- (3) Junior year: Part III of the same text on The Apostles' Creed. Content: Dogma.
- (4) Senior year; Book III of the *Campion-Horan Series*. Content: Catholic Action.
- (5) The New Testament is to be used in each of the

four years for supplementary material. Optional supplement: *A Lamp of the Word* by the Right Rev. Monsignor Canon Carr, Liverpool.*

The foregoing constitutes the core of the religion course. The idea back of its formulation is to put first things first. Very probably it will naturally occur to you that provision should be made for liturgy. According to our intended plan, that is matter proper for the second year, in connection with the Sacraments and the Mass. Others may observe that some provision should be made for apologetics. That is matter proper for the third year, in connection with dogma. Some may mention Church history as a subject proper for the religion course. I shall not attempt to debate that question, but from information secured from sources before mentioned, the more general tendency seems to be in favor of integrating Church history with General history.

Three Outstanding Convictions

Three very definite, clear-cut convictions of a large number of our teachers of religion dominated this study: (1) That provision should be made for an intensive study of all that is comprised under the traditional categories of moral, dogma, and worship; (2) that provision should be made somewhere in the course for the Life of Christ; and (3) that there should be a direct correlation between teaching and living, so as to equip our students with Catholic principles governing the more common ethical, social, and economic problems of their everyday life. This ideal, incidentally, was more completely, and perhaps more pointedly expressed by His Excellency, the Most Reverend Francis W. Howard, Bishop of Covington, Ky., and the worthy President General of this organization, in an address at Lexington, Ky., to the Diocesan Federation of Catholic Women, at about the same time we were making this study. On that occasion the Bishop said: "Catholics should know the mind

* Printed by Rockliff Brothers, 44 Castle Street, Liverpool. Now available at the Loyola Press, 3400 Ashland Avenue, Chicago, Ill.

of the Church on the various religious and social problems of the day, so that having acquired a clear understanding of what the Catholic Church stands for and teaches, they may be more and more proud of their religion, may grow in the understanding and love of its doctrines, and be loyal to its precepts. Thus aided and informed, they will speak with security, with confidence, and with spontaneity when occasion requires utterance."

In the determination of the content of our course in religion and the texts to be used, we were guided by the convictions above expressed—convictions in which the members of the Committee fully concurred. To our minds, Cassilly's book for the first three years seems best to cover the very materials that we have in mind. It sticks to the traditional, time-honored, time-proven major divisions of moral, dogma, and worship, categories from which we cannot depart, subject-matter that we cannot dilute, without imminent danger to the effectiveness of our teaching of religion. "Give me masters who can scientifically teach religion and religiously teach science," said the celebrated Cardinal Mercier. Scientifically to teach religion certainly means to teach it systematically, according to a graded, comprehensive plan, so that our students may get a thorough grounding in the essentials of their religion. "Dogmas," says Cooper, "so far from being fifth wheels are the gasoline supply."

The statement was made that our guiding principle in the construction of our syllabus was to put first things first. We had in mind, for instance, the question of emphasis proportionate to the possible number of times the various sacraments may be received, and the Mass as the central act of worship in our Catholic life. The life of a good Catholic revolves around and is animated and sustained by the Holy Eucharist, the Holy Sacrifice of the Mass, the Sacrament of Penance, prayer. Neither time nor space permit me to quote here some of the startlingly frank, discerning replies made by the students in the latest Religious

Survey published at Notre Dame in answer to the questions: "How much appreciation do you show of your opportunity for daily Mass?" (p. 17) "How do you assist at Mass?" (p. 22) "When you go to confession do you give much thought to your purpose of amendment?" (p. 26). Some of the students' replies to these questions reflect credit upon their early teachers in religion; some others make us wonder whether they had ever had previous religious instruction.

Recently a priest at Notre Dame mentioned, during our discussion of this entire problem, that every year in his three classes in apologetics—for college men, understand—he takes time out to explain carefully the dispositions requisite for a good confession, with special emphasis on the firm purpose of amendment. Twenty-one years as a priest, many of which had been spent as a teacher of religion in the classroom, had revealed to him the necessity for emphasizing such a fundamental of Catholic life.

Here is another instance of the need of emphasis: Despite the fact that the Mass is the central act of divine worship; that it is the propitiatory sacrifice; that it is the very heart and soul of the spiritual life of every Catholic, our students, largely, manifest so little appreciation, so little understanding of the Mass *as a sacrifice*, as the most sublime, the most holy, the highest possible form of worship, that the existing situation is certainly an argument *a fortiori* for greater emphasis on the Mass than it ordinarily receives. Vividness of illustration, appositeness of analogy, create the divine spark of divine enthusiasm in the teaching of religion, and results in the vitalization of what is taught in the lives of our children. The impartation of knowledge is not sufficient. That knowledge must be set on fire to become a driving force in a human life. Dry as dust, spiritless, matter-of-fact teaching has never yet struck the spark of divine enthusiasm in the heart or mind of any student, and such teaching never will, for the simple reason that human nature is simply not built that way.

Whether we're teaching moral or dogma or the Sacraments or the Mass—or whatever else we're teaching in religion—the question of proportionate emphasis, of keeping first things first, is vital. If ever teaching can be raised to the dignity of a fine art, a fine art that calls for fine discernment and fine techniques, the success or failure of which are so consequential that they may indirectly result in the salvation or the loss of an immortal soul—opportunities for its elevation to that dignity are to be found preeminently in the religion class.

III

Experimentalism vs. Centuries of Experience

We all know that trends in the field of education today are to change this and to change that; to try this experiment and to try that one; to indulge in expansive, rather than in intensive instruction, sometimes at the sacrifice of mastery of the subject studied; to dilute the curriculum and to revamp texts with the idea in mind, seemingly, to make them easy and to present the solid matter in a kind of predigested form. No sane educator would condemn an honest, constructive effort to improve either the format or the content of textbooks or the methods of teaching. But not only do we not have to follow the modern trends toward experimentalism in education in general in our teaching of religion, the fact of the matter is that we shouldn't follow such trends. We have the experience of the ages of the Catholic Church as a priceless heritage to guide us in this matter, and that experience fairly shouts from the house-tops that there is simply no substitute in the teaching of religion, in the inculcation of objective principles of morality, for all that is comprised under the traditional categories of moral, dogma, and worship. That experience of the Church, and her whole educative system throughout the ages, testify to the indisputable fact that morality is objective, and that its observance is the fruit of doctrine; that for the principles thereof to become operative as a

directive, a determining force in the life of man, these principles must be assimilated by the mind, must be engrafted with the muscles and the tendons and the fibres of the heart, must enlighten and direct the conscience, and thus control human acts. These principles of morality, these dogmas of the Catholic Church, these doctrines on the Sacraments and on worship, cannot and should not be presented in a predigested, diluted form, unless we would jeopardize the ultimate object of all our teaching, and thus frustrate the fundamental reason for the *very existence* of the Catholic school.

Paganism Threatens Civilization

In these days of turmoil, of loose thinking, of crooked reasoning, of the deification of the senses, of superlative subjectivism in matters pertaining to morality in its most extensive and comprehensive meaning, it is incumbent upon us to teach religion "scientifically," as Cardinal Mercier said, by which he meant, essentially, according to a systematic plan. Referring to conditions in the world today in the address before mentioned, Bishop Howard made this arresting statement: "The greatest menace threatening civilization today and our own well-being is apostasy from God." It may reasonably be supposed that a student who has been taught such a course of religion as is herein postulated, will be the better equipped to cope with the materialism, the agnosticism, and the paganism which, according to His Excellency just quoted, and such an eminent scholar as Hilaire Belloc, threatens not only our own national well-being, but even, according to the latter, the *very civilization of our day*. Speaking of these very agencies at work in the world at large today, Hilaire Belloc says in his essay, *The New Paganism*:

"Now it must be evident to everybody by this time that, with the attack on Faith and the Church at the Reformation, the successful rebellion of so many and their secession from United Christendom, there began a process which could only end in the complete loss of

all Catholic doctrine and morals by the deserters. That consummation we are reaching today. It took a long time to come about, but come about it has. We have but to look around us to see that there are, spreading over what used to be the Christian world, larger and larger areas over which the Christian spirit has wholly failed; is absent. I mean by "larger areas" both larger moral and larger physical areas, but especially larger moral areas. There are now whole groups of books, whole bodies of men, which are definitely pagan, and these are beginning to join up into larger groups. It is like the freezing over of a pond, which begins in patches of ice; the patches unite to form wide sheets, till at last the whole is one solid surface. There are considerable masses of literature in the modern world, of philosophy and history (and especially of fiction) which are pagan and they are coalescing—to form a corpus of antichristian influence. It is not so much that they deny the Incarnation and the Resurrection, nor even that they ignore doctrine. It is rather that that contradict and oppose the old inherited Christian system of morals to which people used to adhere long after they had given up definite doctrine."

IV

A Reason for the Faith that is in Them

Such are the conditions that we all know exist today. Such are the conditions that we must prepare our students to meet. For many of them, the religious instruction that they receive in the high school will be the last formal instruction that they will ever get in that subject. We cannot expect, nor do we expect, to turn out exegetes nor theologians by our limited course in religion, but we should turn out students who can give an intelligent reason for the faith that is in them, an intelligent, lucid, succinct, and absolutely correct explanation of the major doctrines and practices of the Catholic Church, of which they are members.

Recently I heard the following incident which a certain rather well-known Catholic gentleman told on himself. He was taking lunch with a group of non-Catholic business

men, and had already placed his order for meat, when he happened to remember that it was Friday; so he called the waiter back and ordered fish, instead. Noticing this, one of his friends asked: "Jim, why do Catholics not eat meat on Friday?" Abashed, the man in question answered, "Gentlemen, I don't know." The humility of the man in telling this story on himself is admirable; his loyalty to the precept of the Church, under difficulty, is no less admirable; but his lack of knowledge on the point is pathetic. There may be an excuse for the gentleman in question, for he had not had the advantages of eight years in a Catholic grade school and four years in a Catholic high school; but if we cannot turn out students who can, as I have already said, give an intelligent, lucid, succinct, and absolutely correct explanation of the major doctrines and practices of the Catholic Church, of which they are members, then there is something fundamentally and radically wrong with our course in religion, or with our method of its presentation. Furthermore, our students should know, without any shadow of doubt, the mind of the Catholic Church on the more common social and economic problems of the day. For this, a firm grounding in principle is necessary.

For the will to be moved in a right course of action, the intellect must present it with reason *why* it should *choose* to do one thing rather than another, or *why* it should *refrain* from a course of action to which the individual feels strongly drawn. We feel that in definitely allocating, and in definitely restricting, the subject-matter comprised under the three-fold categories of moral, dogma, and worship to the first three years, we have taken cognizance of that fundamental psychological law. As Catholic educators, we subscribe to the thesis that the summation of all the objectives of education is the formation of character, by which we mean, essentially, life dominated by principle, in contradiction to life dominated by impulse, caprice, likes, and dislikes. As Catholic educators, we hold that there is no other power on earth that exerts so great a control over human

acts as that which is exerted by religion. We maintain, in fact, that without religion, without religious convictions, man simply has no reason, other than that suggested by natural virtue, social convention, self-interest, or expediency, for acting except as he feels; and if a human being acts always as he feels, he'll land either in a lunatic asylum or in a jail here in this world, and since we believe in the hereafter, we have a pretty good idea where he will land in the next. Hence, upon our realizing this objective of education in our students—the formation of the best possible character—depends the worthwhileness of our realizing any of the other objectives, for in the absence of character in an educated man we may, in the words of Father Hull, "have produced a Hercules who may be a perfect dolt; a man who may be as clever as the devil and just as wicked; as pious as a saint, and yet a flabby, helpless creature; he may have a head of gold, a trunk of brass, legs of iron, feet of clay—a bundle of disparities rather than a man."

Ideals Necessary

To attain to the objective just mentioned, theoretical principles must be backed up by ideals embodying those principles. Educators are agreed that ideals dominate our actions. Father Hull remarks that there cannot be character without some ideal. Martin, in discussing character, says: "Central in importance, as a thread of crystallization, is an idea or ideal." Moore in his *Dynamic Psychology* describes character thus: "Temperament modified by training and the implantation of ideals of conduct result in something which may be externally very different from its beginning. It is the character of the individual." Finally, P. F. Voelker, in *The Functions of Ideals in Social Education* observes: "The assumption that ideals and attitudes perform a powerful function in the control of conduct is actively in harmony with the opinion of the world's best thinkers." *

* Thesis: "The Value of Catholic Biography in Teaching Religion," Brother William, C.S.C., A.M. (1930), p. 2.

It was for reasons such as these that we selected the New Testament to be used throughout the course. Our object in doing so, it hardly need be said, is to give the ideal of the Personalized Christ to the student. It is axiomatic that we cannot love one whom we do not know. Most students, most people in fact, think of Christ in terms of the clouds and protoplasm, instead of investing Him with a real flesh-and-blood personality. Very probably the reason for such a concept is to be found, in part at least, in the fact that relatively little instruction has been given on the Life of Christ, except that which is heard in the parish church on Sundays; and young people, particularly, have a mysterious way about them of disassociating such instruction from practical life situations; they have a mysterious faculty for depersonalizing Christ and returning to their protoplasmic concepts of the God-Man.

Teaching the Principles of Catholic Action

The final objective formulated in accordance with the recommendations of our teachers was to provide material designed to acquaint our students with the mind of the Catholic Church on the economic, social, and religious problems of the day, in so far as that is possible on the high-school level. If ever there was a time when such knowledge is necessary, now is that time, when social and economic and industrial unrest is everywhere felt throughout the world; at a time when there is the clash and the clamor, charge and countercharge between faction and faction as to the underlying causes of the collapse of the temples of finance; at a time when there is sabre rattling and swash-buckling nationalism in European countries. Amidst all of the turmoil, all of the chaos, in which the world is plunged today, there is only one reliable, stabilizing voice heard above the din—the voice of Pope Pius XI reaffirming in his epochal Encyclical on “The Reconstruction of the Social Order,” the principles of justice, of charity, of Christian morality, enunciated by Pope Leo XIII forty years ago.

And in order to insure the social salvation of the world from destruction at its own hand, the Holy Father sounds a clarion trumpet, marshalling the children of Christ's Kingdom on earth to a new Crusade, the Crusade of Catholic Action. That is why we chose the third book of the Campion-Horan series on *Catholic Action* for the senior year in religion. Whether or not that text proves itself to be the best exponent of such principles; whether Cassilly's text proves to be the best of its kind available; whether we have chosen our materials wisely and well, remains to be seen. We are still within the first year in which the re-organized course in religion is in operation in our high schools.

With deference to special diocesan regulations, the course in religion indicated in this paper is mandatory for at least three years in all of our high schools, by decree of the Provincial Chapter of 1934. The same decree legislates that teachers in training must follow a carefully planned course in religion during their four years of college; that religion classes in our high schools shall be taught five periods a week of forty-five minutes; that the religion period shall not ordinarily be used for, nor interrupted by, any extra-curricular activity; that the class in General history shall be deferred to the junior year and that it be integrated with Church history; that any intended prolonged departure from any of these prescriptions must first be sanctioned by Provincial authority.

Supplementary Materials

We realized the necessity of providing supplementary materials that would expand and illustrate the subject-matter that had been definitely allocated to each year. This is particularly true of the matter assigned to the first three years. Without such materials, some teachers would very probably exhaust the assigned subject-matter within half the time contemplated in the course as a unit, and I make that observation with no intended disparagement. The New

Testament is, after all, the authoritative source of every textbook in religion that was ever written for Catholic schools. It is the Law, the Court of highest appeal. It sets the scenes of much that we teach. It is inconceivable, for instance, that any one would attempt to discuss the institution of the Blessed Sacrament or the Mass, without prefacing the discussion by reading the sixth chapter of the Gospel of Saint John, the twenty-sixth chapter of the Gospel of Saint Matthew, the twenty-second chapter of the Gospel of Saint Luke, and the fourteenth chapter of the Gospel of Saint Mark. These narratives of the Evangelists portray the momentous incidents of that Last Supper, which terminated in the institution of the ineffable Mystery of the altar. The setting of that first Mass, of that first ordination to the holy priesthood, are expressed in the ceremonial rubrics of the ancient Pasch, reference to which is unquestionably necessary for a real understanding and a consequent appreciation of all that took place in that upper room the night before Christ died. And in what a delightful, triumphant scene, toward evening of Easter Sunday, Saint John recounts the institution of the Sacrament of Penance!

“Now when it was late that same day, the first of the week, and the doors were shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be with you.

And when he had said this, he showed them his hands and his side. The disciples, therefore, were glad, when they saw the Lord.

And He said therefore to them again: Peace be to you. As the Father hath sent me I also send you.

When he had said this, he breathed on them and he said to them: Receive ye the Holy Ghost.

Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.”

(*St. John XX: 19-23*)

Other supplementary materials are necessary, materials to be used by the teachers, materials to be used by the students. At Cathedral High School, Indianapolis, Ind., Brother Ernest, C.S.C., the Librarian, is building up a whole section in the school library of interesting, timely books on current questions and problems written from the Catholic point of view. But I have often thought what a wealth of supplementary materials could be compiled within the course of a few years, if all the teachers of the same subject-matter in the religion course in a given community would pool the results of their search for materials that would enrich and illustrate and vitalize their teaching! Such materials could be collated and coordinated to fit the basic texts, and what a compendium that could be made! Frankly, that is the ideal toward which we are working. In the meantime, we are using an instructor's guide called *A Lamp of the Word*, published in Liverpool by the Right Reverend Monsignor Canon Carr. The date of its publication might at first sight prejudice us against its use; but an examination of its contents reveals that it is a veritable gold mine of collateral materials, of citations to authentic sources, particularly to the Old and New Testaments, pertinent to, and illustrative of, the matter assigned for the first three years, particularly. The teaching of the Church on the Ten Commandments of God and of the Church, on the Articles of the Creed, on the Sacraments, on prayer, etc., subjects with which *The Lamp of the Word* deals, has not changed substantially in the last forty years. In the hands of a teacher who is really more concerned about his students thoroughly understanding and thoroughly mastering what he is attempting to teach them than he is about superficially covering pages in a textbook, this diagrammatic presentation of supplementary material is, to my mind, invaluable.

Summary

At the beginning of this paper several existing conditions

which militate against the effective teaching of religion were enumerated. Next, the opinions of those in favor, and those not in favor, of the specialist in religion were placed in juxtaposition. Passing from the general aspect of the problem, we saw that on the basis of the findings and recommendations secured through the medium of a questionnaire, the Brothers of Holy Cross have reorganized the course in religion and have made it mandatory in their schools for at least three years. This reorganized course comprehends intensive instruction in moral, dogma, worship, the content of the New Testament, and Catholic Action; furthermore, it embraces a two-fold objective: for the individual, the salvation of his own soul, and zeal for the salvation of the souls of others. In other words, it embodies as a directing force the two great Commandments of the love of God and love of one's neighbor. Thus conceived, the course rests on the rock-bed foundation of the theology of the Church. All courses in religion are presumed to do that, but our object is *to put first things in first place and to keep them there, and to let the trimmings minister to the essentials.*

We fixed the objectives mentioned above, and restricted the subject-matter for each year so as to insure their realization, because we are convinced that the effective teaching of religion is impossible without specific principles to direct the intellect, definite ideals to appeal to the emotional phase of man's life, and the combined force of both of these to produce a volitional act. We are convinced that one of the most pernicious fallacies of the day, against which teachers of religion must take a determined stand, is modern subjectivism, which ignores objective morality, develops religious indifference, devitalizes faith, and eventually results in practical paganism. Modern subjectivism enunciates such fallacious platitudes as these: "It makes no difference what a man believes, so long as he leads a good life." "One religion is as good as another." "There is no such thing as good and evil, virtue and vice, reward and punishment." Thus, subjectivism fails to recognize that man cannot gain

heaven through his own unaided acts and that he is dependent upon the infinite merits of Jesus Christ. This insidious tendency toward subjectivism has made inroads in Catholic circles, not to the extent of apostasy, perhaps, but to the extent that such loose thinking makes the commission of sin easier, and the practice of a vigorous Catholic life harder. In the absence of fixed, definite principles, there is loose thinking, and, consequently, morality governed by emotions. The course of religion herein outlined postulates such fixed, definite principles. It aims to motivate action according to reason and faith. Finally, our reorganized course seeks a dynamic correlation between teaching and living, so that our students may know the mind of the Church on the more common social, economic, and ethical questions of the day, and so that they may exemplify her teaching in Catholic Action.

CATHOLIC ACTION IN THE HIGH SCHOOL

REVEREND MARTIN CARRABINE, S.J., MODERATOR, CISCA,
CHICAGO STUDENT CATHOLIC ACTION,
CHICAGO, ILL.

From the official statements of Pope Pius XI, with which you are quite familiar as I, it is clear that the Holy Father leaves Catholics, and especially Catholic educators, no choice but to be deeply and practically interested in Catholic Action.

In addition to the Holy Father's innumerable declarations, we have in Chicago—and I know many other American dioceses have a like good fortune—clear and inspiring guidance from our Cardinal-Archbishop and from His Eminence's Auxiliary, the Most Reverend Bernard J. Sheil. Less than a year ago, Bishop Sheil wrote and published a Catechism of Student Catholic Action. This little book, and the limited experience I have gained in applying it, has been my guide in this paper.

Bishop Sheil reiterates the classic definition of Catholic Action which was given by Pope Pius XI: "Catholic Action is the participation of the laity in the apostolate of the hierarchy." He then proceeds, in the first half of the booklet, with a brief history of Catholic Action and an explanation of the motivation of it. Always he is stressing personal devotedness to Christ, and the appealing example of Catholic Action which is offered by the Mother of God, and the other gallant friends of Christ, the Saints.

Students are, with simplicity and restraint but with manifest enthusiasm, urged to take up a share in the momentous work of Christ in Christ's own effective way, the way of adequately reasoned submission to divinely constituted authority. The second half of the book treats of methods and procedure of Catholic Action.

The obvious point which the Bishop is making is that Catholic Action should be made to bid as urgently and at-

tractively for the interest and support of students as any other feature of school life.

Yet look at the terrific odds that Catholic high-school students face, all of them ranged in embattled lines against the appeal of Christ: seductive, vile literature, the corner drug store with its lurid rental library, motion pictures that forced on us the Legion of Decency, taverns and night-clubs and even so-called respectable hotels with stage shows and floor shows that, on the admission even of some of the students themselves, are simply unspeakable. Rivalry for the interest of our Catholic young people is bitterly sharp, diabolically insistent.

But Saint Paul's words are eternally true: "Jesus Christ, yesterday, today, the same forever." Mary's Son is not less winsome, or His Cause less sacred, nor is the arm of His Godhead one whit more shortened today than it was, when in the beginning, it subdued a world pagan even as our own. Let Christ's views and principles "ramify" through all student activity, then add the glorious challenge of a Cause that seems lost, yet can never fail, and Catholic Youth will strain at the leash for Catholic Action.

When they come for work and plan for action, they lay a heavy burden on the faculty member who is their Moderator. A Moderator has need to be armed: with patience to hear sympathetically the plans of young people who are prone to be impractical—and to hear them quite out; with ingenuity for devising plans and offering suggestions (I know a Moderator who has stayed up till two in the morning preparing a weekly Sodality meeting); with tolerance for inevitable mistakes; with discernment to see errors and gently dissipate them; with long-suffering to endure reiterated false steps; with unfailing praise and encouragement for every least success. He or she must have persistence to keep stressing fidelity and reliability and promptness. But if a student manifest these necessary qualities, then no mistake that he makes in Catholic Action calls for rebuke. Almost invariably it calls rather for a new and a

more important assignment to demonstrate confidence in the young person's ability and good will.

For it can never be forgotten that Catholic Action in the High School aims at training leaders, and leaders must bear responsibility, and they will never learn this essential function unless they be entrusted with responsibility. They will not always bear it gracefully, nor unselfishly, nor successfully. Grace and selflessness will come with zealous practice. Success is at times neither necessary or good. Occasional failure may deepen and anneal a character which success would make superficial and weak.

What I have said may seem quite theoretical; yet I believe I am not exaggerating in averring that every theoretical statement has issued in Chicago Student Catholic Action into practical effort and achievement.

It would take a longer paper than I have today fully to explain Chicago Student Catholic Action. The history of it is told in a recently published pamphlet: *Crusaders in Student Catholic Action*. This booklet is the work of two Chicago CISCA students. Copies of it will be distributed after this meeting.

It, itself, is no new growth. It has functioned for eight years and has steadily and very gradually grown. Nearly all of Greater Chicago's Catholic Schools of university, college, and secondary rank are joined into it as a loose student federation for the promotion of Catholic Action both in the individual schools and as a united group. Active in the organization are two universities, one preparatory seminary, six colleges, and fifty high schools with a total student enrollment of approximately 20,000. The union of college and high-school students has worked out to the advantage of both groups. Collegians give steadiness and caution and criticism, whereas high-school students provide the rush and venturesomeness and drive to take on new projects and to clear discouraging hurdles. An instance in point occurred at our last weekly meeting. A high-school student remarked that "C" class movies were disappearing for the

reason that pictures of "C grade" were creeping up into the "B class." "Therefore," she said, "let's tell the censor board of the Chicago Council of the Legion of Decency to be more strict."

Whereupon, a university student rose to say that he thought that the suggestion should not be accepted: "Doesn't the delegate realize that she is equivalently telling our Cardinal-Archbishop that he did not precisely know what he was doing when he appointed the members of that board?"

The CISCA schools promote the work of fifty-two committees—each committee representing some phase of Catholic Action. These numerous committees are divided as affiliate committees under four great standing committees: First, we have the Eucharistic-Our Lady Committee devoted to the Person of Christ and His Blessed Mother. Under this committee are listed activities that aim at developing the student's character, such as: The liturgy; character building; mental prayer; retreats; respect women crusade. Secondly, we have the Apostolic Committee, devoted to the Church of Christ. Under this committee are listed activities of direct zeal for souls: Catechetical instruction for Catholic children in public schools; supervised play and singing and sewing for the same under-privileged class; the propagation of the Faith; collection of canceled stamps. Thirdly, we have the Literature Committee, devoted to the Cultural Reign of Christ. Under this main committee are listed such activities as: Promoting interest in and circulation of the diocesan Catholic weekly, as well as other Catholic publications; writers' clubs for developing interest and ability in writing for publications—literary contests are discovered and entries urged; remailing and dissemination of used Catholic publications; press vigilance, to spot and answer attacks on Catholic faith and morals, especially on the Legion of Decency. Fourthly, we have the Catholic Social-Action Committee, devoted to the Social Reign of Christ. Under this committee are listed such

activities as: Student support of the Legion of Decency; relief of the poor; temperance; Braille work for the blind (CISCA schools since 1930 have transcribed 70,000 pages into Braille); vigilance of and protection against Communism, peace and international relations; Boy and Girl Scouts.

Each one of these four main standing committees has its meeting on one of the Saturdays of each month during the school year. One delegate at least from each CISCA school is in attendance. Every one of the fifty-two affiliate committees in CISCA is sponsored by some Chicagoland school and is represented by an affiliate chairman from that school. At the Saturday-morning meetings, local school chairmen in their turns lead in the discussion of activity and needs and progress of the special form of Catholic Action their schools sponsor. The attendance at such meetings, held usually in a lecture room of the Loyola University Downtown College, ranges from 100 to 175.

These weekly meetings are a clearing house for plans, projects, needs, difficulties. Delegates, notebooks in hand, listen to reports, follow discussions, take part in them, approve, or object to, or amend suggestions, and are expected to bring back to their local Catholic-Action group, be it Sodality or Guild, or Circle, or Club, or Holy Name Society, a report of the meeting and a program of suggested action.

Full news stories of these meetings appear each week in *The New World*, Chicago Archdiocesan paper. Father Rowan, the editor of *The New World*, is one of the best friends CISCA has.

Three times each year General Meetings of Chicago Student Catholic Action are held. At General Meetings, 1,500 to 2,000 students attend. Though the program is more elaborate, the meetings follow pretty much the procedure of the weekly assemblies. General Meetings begin with Holy Mass, and last through the greater part of the day. The discussion is carried on by students from the floor and

usually is animated and almost invariably sane and intelligent.

It has become something of a tradition at CISCA meetings that any student may voice any view he or she pleases. The freedom leads at times to startling statements and belligerent controversy. But wrong views are never triumphant, and very seldom require the intervention of Moderator or other priest. Students themselves correct their fellows and the correction can be sharp and peremptory. A laudable pride of power "to take it"—to use the student phrase—has become characteristic of Ciscans. Discussions that flare into white heat on the conference floor cool down to calm friendliness before the meetings close. Out of the hot clash of opinions come clearer and sounder views.

Docility, so far as I have been able to observe, has never been lacking. For the general spirit of the organization comes from the spirit in the respective schools where students are free to form and voice personal views so long as these views do not run counter to Catholic doctrine and principles and practice. Students have settled down to the conviction that Moderators rarely intervene, but when they do they must be listened to.

A meeting of the Moderators of the local Catholic-Action groups in Chicagoland's schools, held only recently, was, perhaps, the most encouraging and inspiring feature of the past year's work. Keenest interest, sympathetic understanding of students' difficulties and dangers, a spirit of wholehearted cooperation unmarred by any discord—and yet a frank readiness to face problems and admit limitations—all these were in evidence; yet problems were so numerous and progress so modest that there was no trace of self-satisfaction, nor lack of that divine discontent which is requisite for advance of any great work of God.

The biggest advance in the archdiocesan Catholic Action organization was made last year by the gracious intervention of His Excellency, the Auxiliary Bishop of Chicago, Most Reverend Bernard J. Sheil, who accepted the title of

Director General of CISCA and provided Chicagoland's students with human leadership that is appealing and wondrously dynamic. No mere nominal post has he made it but personally, intimately, and most devotedly he has given himself to this phase of Catholic Action and his devotion has evoked an astonishing response from Catholic students. At my first interview with Bishop Sheil, when I took over the work from which death called Father Joseph Reiner, His Excellency said to me: "Father, you may come to me on this work at any time and without any appointment. I will have my secretary give you several telephone numbers of places where you may reach me at any hour."

Bishop Sheil has carried out that proposal in fact. He has also attended meetings of the Executive Committee of CISCA's officers, larger meetings of the Board of Directors, and General Meetings. When illness prevented him from attending our last General Meeting at De Paul University, he wrote a message from his sickbed which was read to the 1,600 assembled students.

This is but another proof that American Catholic young people are strong and clean and fine and long for leadership and will wholeheartedly accept it if the leadership be of the sort that understands and trusts and loves them.

And now, finally, Father Gainor has kindly arranged that you may have a demonstration in miniature of what Chicago Catholic Actionists do when they convene for their weekly meetings.

SCHOOL-SUPERINTENDENTS' DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 24, 1935, 9:30 A. M.

The first meeting was called to order at 9:30 A. M., with Rev. Richard J. Quinlan, A.M., S.T.L., Superintendent of Schools for the Archdiocese of Boston, in the chair. After the reading of the minutes, on the motion of Rev. Paul E. Campbell, A.M., Litt.D., LL.D., of Pittsburgh, the minutes of the previous meeting were amended to state that the Executive Committee of the National Catholic Educational Association had given general approval of the superintendents holding their separate meetings in the fall.

The following papers were presented:

- (1) The Superintendent and Diocesan Organization. The Reverend Edward J. Gorman, A.M., Diocesan Superintendent of Schools, Fall River, Mass.
- (2) How Can We Improve the Efficiency of Our Rural Schools? The Reverend Joseph H. Ostdiek, A.M., Diocesan Superintendent of Schools, Omaha, Nebr.
- (3) The Pastor Considers the Parish School. The Reverend Thomas B. O'Brien, Pastor of St. Jarlath's Church, Chicago, Ill.

A lively discussion followed each of these papers.

Dr. George Johnson, Secretary General of the National Catholic Educational Association, was called upon for his suggestion relative to the reorganization of the Parish-School Department. It was his thought that the reorganization should be worked out along the lines of a Department of Superintendence in which, not only superintendents, but also principals, classroom teachers, and community supervisors should be represented.

A motion by Father Campbell to appoint a committee to

outline the plan of reorganization was carried. The Chairman appointed Rev. Paul E. Campbell, A.M., Litt.D., LL.D., Diocesan Superintendent of Schools, Pittsburgh, Pa., as chairman; Very Rev. Msgr. Francis J. Macelwane, A.M., Diocesan Superintendent of Schools, Toledo, Ohio; Rev. Harold E. Keller, A.M., Diocesan Superintendent of Schools, Harrisburg, Pa., as members of the Committee.

The following committees were also appointed by the Chairman, Father Quinlan:

On Nominations: Rev. Felix N. Pitt, A.M., Chairman; Rev. D. F. Cunningham, LL.D., Rev. Edward J. Gorman, A.M.

On Resolutions: Very Rev. Msgr. John J. Fallon, A.M., Chairman; Rev. Joseph H. Ost diek, A.M., Rev. T. Emmet Dillon.

The meeting then adjourned.

SECOND SESSION

WEDNESDAY, April 24, 1935, 2:30 P. M.

The afternoon session was called to order at 2:30 by the Chairman, Father Quinlan. Two papers were presented at this session:

- (1) The Course of Study in the High School. The Reverend Paul E. Campbell, A.M., Litt.D., LL.D., Diocesan Superintendent of Schools, Pittsburgh, Pa.
- (2) An Appraisal of the Educational Efficiency of Our Catholic High Schools. The Reverend Harold E. Keller, A.M., Diocesan Superintendent of Schools, Harrisburg, Pa.

An interesting discussion followed each of these papers, after which the meeting adjourned.

THIRD SESSION

THURSDAY, April 25, 1935, 9:30 A. M.

The next session was called at 9:30, Thursday morning. The following papers were presented:

- (1) A Program of Diagnostic and Remedial Teaching. The Reverend Carroll F. Deady, D.D., Diocesan Superintendent of Schools, Detroit, Mich.
- (2) Psychiatry and the Catholic School. The Reverend Austin G. Schmidt, S.J., Loyola University, Chicago, Ill.
- (3) The Catholic Schools and the Training of Citizens. The Reverend Felix N. Pitt, A.M., Secretary of Diocesan School Board, Louisville, Ky.

After a discussion of these papers, the Committee on Reorganization made its report, which was as follows:

"The Committee recommends to the Executive Board that the Superintendents' Section of the National Catholic Educational Association be hereafter constituted as the Department of Superintendence, National Catholic Educational Association, with representation on the Executive Board."

The motion was carried that the superintendents hold their next meeting in either October or November of the present year.

The Committee on Resolutions, through its Chairman, Monsignor Fallon, submitted the following resolutions which were adopted:

"The Superintendents' Section of the National Catholic Educational Association assembled in National Convention with the other sections of the National Catholic Educational Association propose and adopt the following resolutions:

RESOLUTIONS

"Be it resolved, That the Superintendents' Section express thanks and appreciation to Dr. George Johnson, and the Committee who arranged with the National officers of the National Catholic Educational Association so as to definitely determine the place the Superintendents' Section holds in the National Association.

"Be it resolved, That the Superintendents' Section express its gratitude to its President and Secretary who prepared and arranged the splendid program offered at this Convention, and also to those who read papers and contributed to the discussions.

"Be it resolved, That the Superintendents' Section again pledge loyalty and support to the principles of Catholic

Education, the great work of the National Catholic Educational Association, and gives heartfelt thanks to the teaching Sisters, Brothers, and lay teachers, laboring in the Roman Catholic Schools of our country under the direction of diocesan superintendents and community supervisors."

The Committee on Nominations submitted the following names as candidates for office for the next year:

Chairman, Very Rev. Msgr. Francis J. Macelwane, A.M., Toledo, Ohio; Secretary, Rev. Thomas V. Cassidy, A.M., Providence, R. I.; Editor, Rev. Joseph H. Ostdiek, A.M., Omaha, Nebr.

These candidates were unanimously elected to office. The new Chairman, Monsignor Macelwane, then took the chair and pledged his efforts to have the Superintendents' Section continue the work for the advancement of Catholic education.

Afterwards the meeting adjourned.

CARL J. RYAN,
Secretary.

PAPERS

THE SUPERINTENDENT AND DIOCESAN ORGANIZATION

REVEREND EDWARD J. GORMAN, A.M., DIOCESAN SUPERINTENDENT OF SCHOOLS, FALL RIVER, MASS.

When the young priest receives his appointment as diocesan superintendent of schools, he finds himself in the role either of an heir or a pioneer. He may be an heir in that he succeeds a zealous predecessor and inherits from him a school system well organized by years of arduous labor. On the other hand, he may be a pioneer in educational work in his diocese. He may be the first superintendent of schools and upon him falls the tremendous task of organizing a group of individual schools into a sound educational system.

In presenting this paper on the Superintendent and Diocesan Organization, I have chosen to interest myself in the cause of the pioneer, the superintendent who is attempting in his diocese to lay the groundwork of an educational system. The heir receives guidance from the very structure of the system that he inherits. The pioneer, however, must blaze his own trail. No matter how well prepared he may be educationally, or how extensive his knowledge of the school systems in other dioceses, his is a personal problem. He cannot adopt and superimpose a system. He must build his own out of local conditions, and, perhaps, limited resources. It is my intention to outline for him what I think are the major factors to be considered in organizing a diocesan school system, the principles that should govern these factors, and a conservative procedure that may be followed in dealing with them.

DIOCESAN SCHOOL OFFICE

The first major factor that should be considered in the plan of organization is the Diocesan School Office. Organi-

zation means unification and some central agency must draw and hold the schools together. The diocesan school office properly organized becomes the coordinating center of all the educational activities in the diocese.

The office itself should be business-like and efficient. It should be located, if possible, outside of the rectory and have at its disposal the resources necessary for handling its affairs efficiently. The superintendent will be in constant contact with the civic and social leaders of his community and his office will very quickly reflect the unity and efficiency of his system.

There are definite functions that belong properly to the diocesan school office. The first of these is the promulgation of the educational policies of the diocese. The individual schools will look to the school office for leadership and the school office in turn must outline on a diocesan basis the policies that will work to the best interest of all the schools. Whatever policies emanate from the school office, however, must be regarded as the policies of the Bishop, for the prudent superintendent will take no major step in his program without first seeking the approval of his Ordinary. The Bishop is the head of all educational activities in his diocese and the superintendent but his representative in that particular field. When this relationship is understood and appreciated, and the true source of the policies recognized, there will be a generous unity of action among the schools, resulting in a strong diocesan school organization.

The second function of the school office is the gathering and studying of the statistical data pertaining to the schools. The superintendent can go into this field as deeply as his desires and resources will permit. Extremes, however, should be avoided, lest records and reports become a burden to his teachers and distract them from the primary duty of teaching. In this day, too, it seems that too much emphasis is placed upon statistics and too little upon principles.

No one will deny, however, that some statistics are necessary. The superintendent must know his system, its strength and its weaknesses. He cannot afford to put forth unproved statements but should base his statements on facts. A minimum of essential data carefully compiled and studied will furnish these facts. There will also be frequent requests for information on the schools. The superintendents of the various public-school systems in his diocese, the officials of such organizations as the United States Office of Education, the State Department of Education, and others, will seek information for their organizations. The superintendent must be ready to furnish complete, accurate, and reliable data. At the close of the school year he will be called upon to prepare and publish his annual report. And, finally, because education is studied over long periods of time, he should leave for posterity a more detailed and private annual record of the conditions in the schools. The superintendents change but the office endures.

The third and final function of the school office is that of service to the schools. The school office has been established in the interest of the schools and should make every endeavor to serve them. The superintendent is relieved of much of the administrative work usually performed by the public-school superintendent and can, therefore, give most of his time to the work of supervision. He is not immediately worried about the employment of teachers, the maintenance of school buildings, the purchase of school supplies, and many other administrative functions very ably handled by the pastors of the individual schools. He can give his time to the real educational problems, such as building a solid Catholic curriculum, elevating the educational standards of his teachers, and leadership in diocesan educational programs. He will find a ready response to his efforts and his generous service will be welcomed and appreciated.

CULTIVATION OF GOOD WILL

The superintendent's work will bring him in contact with many persons. He will be dealing constantly with the pas-

tors and priests of the parishes in which the schools are located, the Mother Provincials, superiors, and Sisters of many different religious communities, the public officials and school, health and police authorities of the various cities and towns of the diocese, as well as the heads of many civic and social organizations. He cannot afford to antagonize any of them, but, on the contrary, must make a positive effort to secure the good will of all. The success of his program depends upon the generosity of their cooperation.

The sooner he can meet and become acquainted with these individuals the more rapidly will his program advance. With this purpose in mind he might plan a "good-will tour." He could spend the first two or three months very profitably by calling upon the pastors, going into the schools and meeting the Sisters and children, and later visiting the Mother Provincials. He would then know the personnel of his whole organization and they would feel that they knew him. The plan has proved very successful in some of the smaller dioceses. Although it might be impractical for the larger dioceses, the principle could be followed and the plan applied in so far as it would be practical.

For the preservation of good will, it is always well to respect the proper sequence of authority. The young superintendent should adopt the fundamental principle of introducing the different phases of his program through the highest authorities. When he has their approval, he need never worry about the cooperation and support of the subordinates. All correspondence concerning programs for the schools should be addressed to the pastors. They have the direct responsibility for the schools and have a right to know what is going on in them. Copies of these letters might also be sent to the principals. In matters immediately affecting the Sisters, such as teacher-training standards or the selection of Sisters for special work, it is advisable to refer the matter to the Mother Provincial of the community or the superior of the convent, according to the nature of the matter, rather than to deal directly with

the Sisters concerned. Regard for authority is not only a matter of courtesy but a sound principle of good organization.

The young superintendent will be invited by various organizations to attend many civic, social, and educational functions. He should endeavor, whenever possible, especially in the beginning, to accept the invitations. When an organization invites him to meet with them it is a token of good will and he should show his appreciation by attending. Later, as his work increases and the invitations become more numerous, it will be necessary for him to accept only a limited number. On many of these occasions he will also be invited to speak. He represents a large school system and opportunities of this kind will enable him to present publicly the philosophy underlying his plan of education.

SURVEY

The new superintendent should approach the work of organizing the schools in much the same manner as a doctor approaches his patient. He must not come in with preconceived ideas of many educational weaknesses and failings existing in them and begin to apply remedies for these ailments. He should first of all diagnose. He should conduct a scientific survey that will reveal to him the actual conditions in the schools. Secure in this knowledge, he can then set about preserving what is sound and applying specific remedies for the weaknesses.

The survey may be as extensive as he desires. The more detailed and comprehensive it is, the clearer will be the picture of the conditions. There are some who would prefer to place the survey in the hands of experts imported for that purpose. Personally, I should rather see the superintendent make his own survey. It is true that it presupposes educational preparation, but no man should be appointed to this important post today until he has been properly prepared for it. When the superintendent conducts his own survey, he obtains an intimacy with his conditions that he

can secure in no other way. The time apparently lost by the procedure will be more than regained later by the rapidity and accuracy of his decisions based on his intimate knowledge of conditions.

In conducting the survey there are two virtues that he will be called upon to practice to the nth degree. They are patience and prudence. His enthusiasm will be constantly urging him to hurry on, but he must remember that a task of such proportion as organizing a school system requires much time. If he is to build solidly, he must build slowly. He must also exercise great prudence in the matter and manner of his questionnaires. A series of short questions, opportunely asked over a long period of time, will undoubtedly be received with more grace than one large comprehensive affair.

THREE FOUNDATION STONES

Finally, there are three foundation stones upon which a well-organized school system rests. They are a coordinated child-accounting system, a uniform course of study, and a teaching staff of sound educational background. If the new superintendent will build a strong diocesan school system, he must first put these three stones in their proper places. All other functions, such as supervision, diocesan examinations, selection of textbooks, teachers' conferences, etc., will rest upon them. No attempt has been made here to treat them in detail for this would lead us beyond the scope of this paper.

The statistical data referred to above as so necessary for the efficient functioning of the diocesan school office will be secured by means of the child-accounting system. It will include such forms as the school register, principals' office record, teachers' class record, transfer certificate, health record, report card, and the October and June reports. I might stress again that a minimum of essential records is a sound principle to follow. Also much overlapping in recording data may be avoided, if time is taken in the beginning to coordinate the forms.

A uniform course of study will give unity and aim to the subject-matter being taught at different grade levels in the various schools. The child's education in the elementary school extends over a period of eight years under eight or more teachers. A like sequence of teachers and grades prevails in the junior and senior high schools. To allow each school to decide upon its own program of studies, or, even worse, to permit each teacher to choose her grade material would be a dangerous procedure. Only educational chaos could result. The superintendent has the responsibility of guiding all of the children in his system through a program of studies that, while forming true Christian characters, will leave them in possession of their full social inheritance. His educational background gives him the breadth of vision and his position places at his disposal the resources necessary for its preparation. Of course, it is presumed that he will provide in the course of study for the mental and environmental differences among the children throughout the diocese.

The heart of a school system is the teaching staff. The teacher is in immediate contact with the child and it is she who educates him. The school office, the child-accounting system, the course of study, teachers' conferences, examinations, etc., are but means to enable the teacher to carry on her work more effectively. She interprets for the child the philosophy of life underlying the course of study and by her life gives example of its value. A school system is no stronger than its weakest teachers, and, therefore, the superintendent must strive to raise the educational background of all the teachers to a level commensurate with the responsibility they hold.

In concluding, may I rejoice with the new superintendent on the nobility of the work that he is undertaking. Consecrated to the service of Jesus Christ and His Church, he has been entrusted with the social and spiritual development of thousands of His children. "Suffer the little children to come unto Me" was the affectionate desire that Our

Lord expressed to His first priests, and the work of the diocesan superintendent of schools is especially directed to the fulfillment of that request. Long hours of labor, and sometimes even misunderstandings, failures, and discouragement will be his lot, but an adherence to the high ideals of his calling and an insistence upon sound principles of action will ultimately bring to him the joy of successful accomplishment.

HOW CAN WE IMPROVE THE EFFICIENCY OF OUR RURAL SCHOOLS?

REVEREND JOSEPH H. OSTDIEK, A.M., DIOCESAN SUPERIN-
TENDENT OF SCHOOLS, OMAHA, NEBR.

The celebrated French artist, Millet, who lived among peasant farmers and painted them from life, produced a great masterpiece called "The Man with the Hoe." This picture has vividly been depicted in verse by Edwin Markham as follows:

"Bowed by the weight of centuries he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face,
And on his back the burden of the world."

Many authorities on our rural problem wonder whether this picture of penury and peasantry is to be reproduced among our rural population. What a sad and baneful misfortune this would be in a land of reputed plenty and boasted opportunity!

It is a common saying that mankind lives by the soil; hence the farmer holds a key-position in the life of any people and their destiny will go up or go down with his. If this be true of the nation at large, it is doubly true of the Catholic Church in America. The soil is the principal source of Catholic population. Our city parishes in the Middle West, despite the recent landward movement, are still filled with families that have moved in from the country. In the country, children are an asset, while in the city they are a liability; moreover, whenever a family transfers from the country to the city, the fecundity of the parents is, for social and economic reasons, greatly reduced. The recent census figures show beyond the peradventure of a doubt that the birth rate is holding its own much better in the rural areas than in the industrial sections. Consequently, the hope of existence and the prospect of growth,

both for the nation and for the Church, are placed in the horny hands of the tillers of the soil.

RURAL EDUCATION IMPERATIVE

In a highly organized economic system such as we have in the United States, the farm groups face a real struggle for existence. Many think that their salvation lies in education. Indeed their ranks will gradually be thinned out and their social standing will certainly be reduced unless our educational agencies come to their aid. To save the situation, the rural school must play a prominent part in providing educational advantages, in building up community life, and in fostering a spirit of voluntary cooperation among the rural people.

It is very important to note what per cent of our Catholic children attend the rural parish schools in the dioceses of the Middle West. In the Diocese of Omaha no less than 40 per cent of the Catholic-school population belong to rural parishes. Other dioceses show a much higher per cent; for example, in the Diocese of Wichita at least 58 per cent, and in the Diocese of Sioux City almost 57 per cent of the parish-school children live in rural districts or towns of less than 2,500 population. It goes without saying that the efficiency of schools that train so large a portion of the Catholic children in the vast "Bread Basket" of the country is a matter of deep concern.

So far, no Catholic educational agency has taken any interest in the rural school except the Catholic Rural Life Conference. You will search the Proceedings of the National Catholic Educational Association back to 1928 before you find a paper on the country school. You will thumb in vain the recent bulletins of our Catholic universities to find any course-offerings in rural education. It seems to be assumed that any one who is prepared to teach in a city-school system will have no trouble handling a position in a rural school; in other words, the city school is presumed to be better than, rather than different from, the country

school. So long as this opinion prevails, the rural school will make little, if any, progress. It will never give the country children what they are entitled to and it will never prevent rural parents from looking with longing eyes toward the educational advantages of the city.

It is the purpose of this paper to interest the Superintendents' Section in the claims of the rural child and to suggest some ways by which the organization can help to improve the educational units in our rural parishes.

THE SMALL SCHOOL, OUR CONCERN

For the most part our schools in the villages and rural districts are small; for example, in the Diocese of Omaha 37 of the 44 rural or village schools have four rooms or less. Indeed, 15 have but three rooms and 14 have only two rooms. In our urban districts too, we have many small schools. Of our 38 elementary schools situated in cities, 18 have four rooms or less. Of these, 8 have but three rooms and 2 have only two rooms. This makes a total of 55 out of our 82 elementary schools (or 67 per cent) that have four rooms or less. In the Diocese of Wichita 60 of the 65 elementary schools (or 92 per cent) have four rooms or less. Indeed, 23 have but three rooms and 23 only two rooms. These figures reveal the exceedingly large per cent of small schools in these dioceses of the Mississippi Valley and, moreover, they emphasize the importance of studying such problems as classroom organization, combination of grades and subjects, and the arrangement of the daily program, all of which present peculiar difficulties in schools of this size.

COMBINING GRADES

The assignment of grades to classrooms in the small schools is not an easy problem to solve. I have not found a teacher yet who would definitely answer the question whether she preferred 50 pupils in two grades or 30 pupils in three grades. Sometimes the number of groups is a larger problem than the number of pupils; yet our school

supervisors and our State inspectors talk much about the pupil-teacher ratio and little about the teacher-grade ratio. In a four-room school, ordinarily two grades will be put in each classroom and in a two-room school, four grades in each classroom, but even here a difficulty may arise if the number of pupils placed under one teacher should exceed the sacred maximum of 50. In the three-room school, there appears to be but two possibilities in the assignment of grades to rooms: either the 2-3-3 plan or the 3-3-2 division. Seldom is any mercy shown to the teacher of the intermediate grades even though she must, in the words of the psychologists, see her pupils through the rowdy transition from the "Big Injun Age" to the "Gang Age." When there is a normal distribution of pupils among the grades, our schools have found that the 3-3-2 plan is preferable. This division makes it possible for the teacher of the seventh and eighth grades to give a thorough review of the essentials which usually enables the pupils to pass the State examinations with flying colors. Practically and humanly speaking this is a significant achievement for it usually vindicates the teacher, thrills the pupil, and above all pleases the parents. But in case the 3-3-2 division places more than 50 pupils in the primary room, we find ourselves face to face with the grinning spectre of the maximum pupil-teacher number which, like Banquo's ghost, will not down. I wish some reliable authority, even if it has to be the Superintendents' Section, would settle this question whether the pupil-teacher ratio or the teacher-grade ratio is of first importance so that a diocesan or community supervisor might safely answer some of these questions, with which he or she is often silenced and sometimes routed, upon a visit to a small parish school.

THE DAILY PROGRAM

But the daily program presents another practical problem. In the small school where several grades are placed under one teacher, it is hard "to get in" all the recitation

periods during the school day. It is important to determine how the classes can be combined without detriment to educational achievement. The State Department of Public Instruction in Nebraska has introduced what is called the "Alternation Plan." Through the combination of grades and subjects this plan has reduced the number of daily recitation periods in a one-room school to the sum total of 25. Of course, the number of periods is much less in a two or three-room school. The plan is still in the experimental stage in Nebraska as in other States and changes are made in it from time to time in the light of the findings and results. We have introduced the plan in our rural parish schools with some modifications. Our General Regulations provide that in all schools wherever two grades are placed under one teacher, the classes may be combined in religion, writing, drawing, music, health, and spelling above the third grade. In small schools of three rooms or less, the alternation plan is followed whereby two grades are combined in one group and the subject-matter for grades 3, 5, and 7 is taken one year and the assigned material for grades 4, 6, and 8 the next. The first and second grades are combined only in health, story hour, nature study, etiquette, plays, and certain religious activities. The third and fourth grades are combined in all subjects except arithmetic and reading; the fifth and sixth are united in all subjects save geography and arithmetic, and the seventh and eighth grades are combined in all subjects except language or grammar.

ADVANTAGES OF THE ALTERNATION PLAN

The plan has many advantages. It makes possible fewer and hence longer recitation periods during the school day. It affords time for fuller and more individualized instruction including time to explain, time for supervised study, and time to help the slower pupils. It increases the interest of the pupils and provides the stimulation that comes from larger group discussion. Finally it enables the teacher to

cover more thoroughly all the required subjects in the course of study. Some difficulty has arisen from the difference in achievement between pupils of two different grades. But this is not so serious, as may appear at first sight, because the difference is usually balanced to some extent by the overlapping in the achievement of the pupils of the two grades.

No matter what progress has been made in this respect, much still remains to be done. There is need for further study and experimentation along this line in order to work out a better plan for combining subjects and grades and a better arrangement of the classroom program for the small parish school. Perhaps some Catholic educational agency will do some research work in this field in the near future. Then it will be possible to formulate some guiding principles which it will be safe and even advantageous to follow in the organization and management of the small school.

THE RURAL SCHOOL CURRICULUM

The curriculum of the rural parish school is another bone of contention. It seems that thus far the diocesan courses of study show little concern for the country school. The program of instruction is expected to be uniform throughout the diocese regardless of the size of the school, the conditions of the local community, and the interests and needs of the pupils. The process of adaptation to local circumstances is left entirely to the teacher. It would be a great advantage to have separate courses for large schools and small schools or at least special curricula for urban schools and rural schools. The public educational agencies have been much more responsive to local needs and conditions than our own. In our State, the small towns, the villages, and the rural districts are expected to use the State Course, while the city-school systems are authorized to formulate courses of their own. The State law requires private and parochial schools to follow courses that are substantially the same as those of the public schools of the

same district. This mandate leaves us but little choice. So we provide our teachers with copies of the courses that are followed in the neighboring public schools. There are some notable differences between the urban and rural-school curricula; for example, in the City of Omaha the course requires us to teach the geography of Nebraska and the occupations of the people with the stress on industrial pursuits, while in the rural districts the program calls for the geography and agriculture of Nebraska with the emphasis on farm activities. In the large city schools, we take the biographical treatment of United States history in the fourth and fifth grades and the old world background in the sixth. In the rural schools, we cover the biographical history in the fifth and sixth grades and drop the old-world background. This relieves the congestion in the rural-school program and allows some time for nature study, school gardening, indoor art and decorations, and 4-H Club activities. These examples will illustrate what we are trying to do. Ours has been a sincere but limited effort to adapt the country-school curriculum to rural conditions.

There is danger that our Catholic educational forces will not take into full account the difference between the city and the country. While the large objectives of Catholic education are the same in all schools, the means of attaining them will vary according to the conditions of the locality. There is a vast divergence between the city and the country in educational resources, in the materials of instruction, and in the pupils' background of experience; likewise, there is a great difference in the conditions of the community and in the needs of the children. Why then should diocesan authorities or religious communities in their zeal to raise standards of education and to enrich courses of study, endeavor to enforce uniformity over a diocese or a province and try to inflict upon rural children a program of instruction which is designed to meet the needs of city life? Such a policy will simply serve to industrialize and urbanize the ones who should stay on the farms and, more than likely, within a

few generations we shall have a thoroughly industrialized and completely urbanized Church in the United States. Now is the time to study the curriculum needs of the rural school while there is still hope of saving the rural parish. Now is the time to bend our efforts toward the formulation of a school program that meets the needs, the interests, and the conditions of the children on our countrysides.

TEACHER PREPARATION

Perhaps the greatest handicap to the rural parish school is traceable to our teacher-training system. Our departments of education, our teachers' colleges, and our normal-training schools offer no courses in rural education. Our teaching communities are preparing their subjects almost exclusively for teaching in city schools. Usually no more time or study is given to rural education than the reading of the chapter on county schools that is found in a textbook on general school administration. No effort is made to create sympathy for, devotion to, or understanding of, rural school work. No wonder so many of our young women, who have been born and reared on the prairies, lose their attachment to the rural environment during their period of preparation in the community normal-training school. Often they come forth with a distaste for the inconveniences of rural life and a disdain for the simplicity of country children.

I challenge the fitness of a teacher for any position in any school who has failed to acquire a full understanding of our complete national life, rural as well as urban, agricultural as well as industrial. I challenge the fitness of a teacher for a position in a rural school who has failed to learn the interests and needs of country children and failed to discover the rich assets of the rural environment. The solution for the problem lies in specific training of the rural-school teacher which will acquaint her with the organization and management of the small school, the combination of grades and subjects, the formulation of the daily program and the

peculiar technique of presenting the rural-school curriculum. Moreover, she should learn something of background of rural life, the vernacular of the people, the figures of speech they are accustomed to use, and the pastimes they are wont to enjoy. Once I visited a classroom where I found a cultured teacher from the East who had been assigned to a small school on the Nebraska prairies. She spoke in a charming Bostonian dialect which it was a real pleasure to hear. In the course of a recitation in elementary agriculture a little urchin dressed in patched overalls made the remark that his father was feeding wheat to his herd of hogs. "Wheat to hogs!" exclaimed the teacher. "Who ever heard of a wheat-fed hog?" The whole class laughed in astonishment at the teacher's simplicity regarding stock raising. Their confidence in her learning was shaken. Of course the teacher was hardly to blame in this case; but yet the incident shows that nothing short of specific and differentiated training will provide the rural background which the teacher in the country school really needs. Now, if the rural parish and the country school occupy the important place in the Catholic Church, which many of us think they hold, then our organization will render a precious service if it insists that the rural pupil gets the specially trained teacher that he is entitled to.

TRANSPORTATION OF PUPILS

Only one point more and I have done. The growth and progress of the rural school depend largely on the transportation of pupils. In our extensive country parishes many children are deprived of a Catholic education because they live too far away from the school. The advent of the gravel road and the school bus have facilitated transportation so that now long distances can quickly be covered in all kinds of weather. In many places the school bus has enlarged the public-school district. In our country parishes, it should extend the service of the parochial school. It goes without saying that wherever the States enact laws which

provide for the free transportation of pupils, our parish-school children should be given the same right and privilege as the public-school pupils. There can be no question of constitutionality on this point because bus service is a contribution to the child and not to the parochial or sectarian school. May I suggest that we take a firm stand on this interpretation of law? A recent pamphlet compiled by the Legal Department of the National Catholic Welfare Conference shows that Indiana, Illinois, and the District of Columbia are according equal transportation advantages to all pupils regardless of the schools they attend. In the State of New York, a notable victory has recently been won. No doubt a strong resolution passed by our organization would help to give this matter weight and publicity before the country at large and would serve to hearten those Catholic-school authorities who, even now, are fighting for fair and equal treatment for parochial-school pupils under the free transportation laws of their respective States.

PRACTICAL RECOMMENDATIONS

In closing, permit me to request that the Superintendents' Section take definite action on some of these questions. In order to promote the interests of our rural parish schools and to secure the advantages and services which the children in these schools have a right to expect, I propose that we make some specific recommendations that will tend to improve the efficiency of the educational units in the rural areas. Among the points on which resolutions might be formulated I should suggest the following: The organization and management of the small school, the adjustment of the diocesan curriculum to the rural environment, the training of teachers in rural education, and the extension of free transportation service to all country children regardless of the school which they attend. The attainment of these objectives will mean a "New Deal" for the small school, an extension of life for the country parish, and a better day for the rural child.

THE PASTOR CONSIDERS THE PARISH SCHOOL

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The theme assigned me is extensive. It gives me latitude to study the parish school from every conceivable angle. It permits me to appraise the material building that houses the children during the school time, or burdens with taxation the people who build and maintain it. It allows me to study it as a place where the little ones learn to read, write, and figure. But I will not dwell specifically on these phases of the subject. Instead, I will consider what may be a rather novel aspect of the parish school, but very appropriate, by reason of my audience, namely, the parish school as reacting or as responding to the treatment it receives at the hands of the superintendent.

You are aware that 90 per cent of the Archdioceses and 60 per cent of the Dioceses in the United States have school superintendents, or their equivalents, examiners, inspectors, supervisors. And the number increases from year to year. So we are safe in concluding that they are regarded very favorably by the hierarchy of this country, if not the *sine qua non* of efficiency in our system of education. The superintendent has come to stay.

His coming was somewhat like the proverbial March that comes in like a lion. He came in a storm, not in a storm that he deliberately created, but in a storm that he unconsciously provoked. He was not given a hearty greeting. Even the Sisters did not welcome him. They feared that he would "search Jerusalem with lamps" and shake things to their foundations. They had been trained in the school-methods of their respective orders or communities. They did not wish to abandon time-honored customs. They did not like to break the molds in which they had been cast and twist themselves into a shape that would fit into the new

order of standardization. Yes, the Sisters were uneasy and disturbed.

And pastors were disturbed. Even those who pretended to look upon it as a joke that a young man a few years out of the seminary, should be sent to dictate to them with all their experience, how to run a school, were disturbed. What if the young man should quiz the children? The day would not be far off when he might be tempted to give an ear to disgruntled teachers and ferret out secrets for headquarters. The joke was turning into a nightmare that the whole thing was nothing but a scheme of the Bishop to wrest from the rector the last shreds of pastoral authority.

An unreasonable attitude you will say. I will say, not so unreasonable when canon law had not sufficiently defined the rights of pastors. Not so unreasonable in those days when the pastor, to be candid, was more of a schoolman than he is today, and when the superintendent was more of an experiment.

Besides, the words: examiner, inspector, and superintendent, borrowed from the usage of the day a significance that connoted danger. Bank officials knew that the bank *examiner* had an adding machine and a padlock. Big and little corporations resented their affairs being delved into by government *inspectors* who might have a pair of scales and a scourge. The toilers in the mills and mines and factories had to strain muscles and sweat more when the *superintendent* appeared. He might speak of efficiency and paternalism. The men did not love him.

And the pastor had suspected that the school superintendent had concealed on his person a microscope and a big stick or the torturing end of a crozier. Yes, the pastor resented any supervision of his school. It was the apple of his eye, the pride of his life. It had won its share of diplomas for penmanship. It had taken scholarships. It had the commendation of high-school presidents. His own personality, dominant and religious, had planted germs of virtue that had crystallized into a beautiful manhood and woman-

hood. And yet the Bishop was not satisfied. He appointed a superintendent. The pastor registered resentment. But in time the resentment gave place to resignation. Resignation gave way to interest as he watched the superintendent at work. The interest was followed by an enthusiasm. To-day the pastor is grateful to the Bishop for placing at his disposal an instrument so capable of doing things that would be difficult and delicate for him to do. The superintendent, who came in like a lion, went not out, but stays like a lamb, and functions like an angel.

A pastor may be a natural schoolman. He may work wonders in his school. But the majority of pastors have not the pedagogical equipment, even if they had the time and the taste for school work. And besides, their individualism would militate against standardization, which is the greatest accomplishment of the superintendents, who have woven, from diverse fabrics, from an unsightly crazy-quilt, a something uniform, artistic, and substantial. We bow to the genius of the superintendent in getting so beautiful a blend from elements so heterogeneous.

Under the system, our teachers have made strides that have placed them in the front ranks of educators. Their training in normal schools, colleges, and universities has fitted them for their work. True it is, they may have not the beautiful bashfulness of the days gone by; neither have they the inferiority complex.

In the wake of standardization the danger of conflict between pastor and teacher has practically disappeared. While there is no power on earth that could blend the stubbornness of the head Sister and the inflexibility of the head priest, there is one who can diplomatically remove the bones of contention; and that one is the superintendent. Bishops may not always select their consultants from the zealous, brainy, and courageous amongst their priests; but they invariably pick out talented and tactful priests to regulate the parochial schools. The exercise of the authority vested

in them by the Bishop is not so much an encroachment on pastoral authority, as an enlightenment of pastoral obscurity; not so much an unfriendly intrusion, as a diplomatic friendship.

Even the improvement in the material buildings may, to a great extent, be attributed to the interest aroused by the inspiration of the superintendent. New buildings have gone up; old ones have been renovated to conform to the most up-to-date in equipment and hygiene. The textbooks, from what I have seen, are an improvement on the crudities that tortured the children twenty years ago. In general, it may be claimed that our school system has done things worthy to be recorded. Even today, when vexations arising from financial worries and from the almost universal chaotic condition, have multiplied, our schools have continued stable. I doubt how we would have fared without the uniformity and cohesion which system has brought us.

Personally, I hope I shall never cease to be grateful to the superintendent whose coming has solved many perplexing problems. It was always a strain on me to decide for or against the children's demand for a "free day tomorrow." Now I have no difficulty. If it is on the superintendent's list of free days I grant it and claim the credit. If it is not on this list, I tell the little ones that the school superintendent refuses the free day, and I escape the odium. This may not be clever or honest. It is satisfactory.

I have been using the name of the superintendent to whip others into line. When the janitor has postponed the cleaning of the windows, a hint that the superintendent may be around any day has the chemical effect of transforming the opaque into the translucent or transparent. If the floors are not swept and the corridors mopped, they will be, if I suggest to the janitor to learn from the superintendent the best sweeping compound for the floors. Is it any wonder that the attitude of the pastor towards the superintendent has changed?

We are proud of our schools. We have reason to be proud

of them. Yet we must be on our guard lest we become too proud. There is danger that if we spend too much time patting ourselves on the back, we will have little time for the regulation of things that are vital in our system. Consequently, you will bear with me if I voice my fears that unless we check certain tendencies in our educational methods we may be doomed to disappointment.

I have enthused over standardization and what it has done for our schools. I will now warn you against over-standardization, and the constant regimentation of every ounce of energy of teacher and pupil. Standardization may be carried to a point where it is the death of individualism. We cannot afford to sacrifice individualism. The moment we do, we take the life-spring out of the nation. If history has taught us a lesson it is that we run a risk when the individual becomes a slave to system. When Greece walked too much in step she ceased to walk vigorously. When pagan Rome became meticulous she quickly headed for the disorders that brought about her downfall. And the Church, with the wisdom of ages, and inspiration that is divine, is intolerant of any system that will not recognize a diversity of spirits. And her policy in the school is to draw out and develop all that is best in the nature of the child and to do so without breaking or crushing.

If standardization carried too far is injurious to a natural, normal development, it can be truly said that anything not on the educational curriculum has a distracting effect on the child-mind. Far be it from me to dampen the zeal of the teachers, but we must curb that kind of zeal that finds an outlet in doing things good and commendable in themselves and in their place, but irrelevant in the school. Their frequent drives hurt. I am not referring to tuition, which has an inalienable right in the school, but I am referring to the drive for this and the drive for that. The motherhouse is not forgotten. The Sisters' clerical friends in struggling places are remembered. The returned

missionary has a place in the fiscal policy. Burses, scholarships, and many other things are a great drain on the resources of the children.

While we would not tolerate any insinuation that our schools have come under the influence of money changers, or that they are the vestibules to gambling dens, as a Catholic jokingly said to me some time ago, we can scarcely escape the accusation that with lotteries, raffles, chance books, and punch boards in the hands of the children, we are developing the gambling instinct that may lead them to the pool rooms and the gambling dens in the not distant future. Against which we priests are strong in our denunciation. We cannot afford to countenance in our schools anything that is not conducive to decent living. If life becomes for them a gamble, then goodbye self-respect. Goodbye to a sense of responsibility.

Time and time again we have heard that our schools are not inculcating self-respect; and the sense of responsibility does not run through the training of our Catholic children. We are beginning to give them everything free. And everything free is not good. The free textbooks and free education may have some justification in days of financial stringency, but in ordinary times they are the wedges that will tear to pieces the substance of self-respect. The free lunch may mean a lot to a hungry child, but if it relieves the parents of the responsibility of providing for their children, the result may be, in the final analysis, disastrous. Many parents are beginning to forget there is such a thing as private property. They demand that the Church and the State take care of their little ones. Such parents will not have to twist their consciences very much to fit into a communistic state. Charity is a divine ordinance; and bishops, from time immemorial, have been telling the world that they would rather feed a hungry child than build a cathedral. Let us have charity by all means, but let it be judicious, and not the kind that will put a premium on the rascality of parents that shirk all responsibility.

It is a big jump from soup to morals, and from bread to religion; yet the two have been linked in the sentence, "Not in bread alone doth men live, but in every word that proceedeth from the mouth of God." Religion and morality are the all-important things. The teaching of religion and the development of the moral sense are the reason for the existence of our parish schools. Have we been teaching religion as it should be taught? Have we been developing the moral sense as it should be developed? Some will say yes, and grow enthusiastic over the work of our schools. Others will say no, and will weep over the products of our system of education.

Thirty years ago we promised our Catholic people that if they sent their children to us, we would develop them into something about which they should have no fears for the future; that we would turn out noble men and women. We have sent out some noble men and women. We have, I regret to say it, sent out too many who are ignoble. We dare not claim for the products of our schools I will not say a monopoly, not even a great margin of purity. We cannot claim for the products of our schools a monopoly, not even a great margin, of reverence for authority. We cannot claim for the products of our schools a monopoly of truth or honesty.

The Catholic financier, when he might have made a name for himself for integrity, went the way of others, a way that sometimes ended in dishonor. The Catholic business man who boasted of his parochial-school education was not always averse to "overreaching and circumventing his brother in business."

It reads good and it sounds well when one of our daily papers quotes a Bishop as referring to "public enemy No. 1," as a product of schools from which religion was eliminated. But it might sound bad and it might read torturingly if the same paper were to publish the life stories of "twenty public enemies." We might worry lest many on the list could be linked with Catholic traditions and many

with parochial schools. And if the same paper were to carry a list of indicted politicians, we Catholics might be hanging our heads in shame and hiding our blushes behind the not very plausible explanation that if they had heeded the lessons taught them this would not have happened.

The point I have been laboring to make is this: there must be something lacking, something defective in our training, that we are not more successful in moving them to shun evil and to do good. We sow, and we sow, and we sow, but the harvest is disappointing. Is it the cockle sower that is undoing our efforts? Is it the unproductive ground that is making our work futile? Yes, to an extent. The Bible parable justifies me in saying that. But we must not forget that we, the sowers of the good seed, may lack the proper methods of sowing. We may be sowing too little seed. We may be sowing too much seed. We may be sowing injudiciously.

Educators in general are satisfied that we are not sowing too little. Never before in the history of the Church did children receive such an amount of religious instruction as our parish-school children are receiving today. The catechism of Christian doctrine is supplemented by explanations of the teacher and instructions of the priest. The course in Bible history given to the pupils would be regarded by the young priest of forty years ago as a fairly decent Scriptural equipment for him in his missionary work. The history of the Church in general and the development of Catholicity in this country are outlined for them. We give them liturgical information that would gladden the heart of an O'Kane, a Wapelhurst, a Fortesque. I say that we cannot be accused of giving them too little.

It is not heresy; it is not even an indiscretion to say that we are giving them too much religious instruction. Some will say that you cannot give them too much of a good thing. But you can. You can give them too much good food and impair the functioning of the organic system.

You can give them too much instruction and thereby impair the religious life.

And perhaps the worst feature of it is that we are not judicious in our method of instructing when it comes to religion. We impart it in a monotone, or we turn on all the power. There is little shading. There is no modulation. In a word, we fail to stress the important and the vital. The great eternal truths must be stressed and stressed and driven home in such a way that they will never be forgotten, but will remain as barriers that will restrain them from evil, or as inspirations to live virtuous lives. The great virtues like honesty and truth must receive more attention than the drill exercises for a May procession. We harp too much on casuistry, too little on great principles. There is wisdom in the advice of the pastor to his brilliant assistant, who was giving the eighth graders a series of talks on mental reservation, "Less time and attention to mental reservation, and more time to the 'yea, yea' and the 'nay, nay' of Christ."

WHAT OF THE HIGH SCHOOL?

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The secondary-school curriculum is under fire. It is an easy matter to establish first principles in education as in other sciences, but unfortunately it is an easy matter also to depart from an exact application of principles. We are celebrating this year the third centenary of the establishment of the American high school. It is reasonable to suppose that many of the ideals uppermost in the minds of educators 300 years ago are sacred to their successors today. Yet, critics of the high school sometimes make it appear that this institution fails to accomplish its task. The secondary school, if we believe the cynical observer, has no well-defined goal, and very often succeeds only in dissipating the native mental energy of the student. If this be so, it is a grievous fault.

Our critics sometimes institute comparisons with European secondary schools that place the American high school in a poor light. Fixity and uniformity, they tell us, have been very generally achieved in European secondary schools. The opposite is true in the United States. One can find in this country every possible kind of high school. When we try to make a general statement regarding American high schools, we find at once that there are more exceptions to our statement than there are cases of agreement with our description. We are forced to conclude that there is no such institution as a typical American high school.

Another critic discovers that the science of education is unfortunately not in full control of American schools. He finds forces other than reason operating in educational systems to determine policies and practices, and calls upon

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prostrate municipalities to confess their intellectual bankruptcy and go into the hands of almost any receiver who will bring them back to sane modes of living and efficient methods of conducting their schools. He casts doubt upon the effectiveness of our system of local control, and hopes that we may some day learn how to use the power which we have in our hands and adapt our school system to our needs. We need not hesitate to confess that the history of our system is a history of gradual accumulation of wisdom and of gradual perfection of organization. In a spirit of divine discontent we admit the existence of defects that must be cured, and we highly resolve to push forward along the lines best adapted to realize the high ideals of our philosophy of education.

The high school must strive not merely to store the mind of the student with facts, but primarily to make of his mind an efficient instrument fit to be turned to any task set before it. Presenting information is not identical with conferring knowledge. There is no easy and royal road to an educated democracy. But much of the subject-matter in the course of study seems to make this comfortable assumption. "The curriculum," writes Doctor Learned, "is a rope of sand, without texture or organization. Effective education through related ideas is thereby sacrificed to the mere registering of information." We formulate information on almost any subject into convenient units. Minds of limited powers can absorb and regurgitate this information without seriously knowing or caring what it is all about. The typical examination demands only 60 per cent performance and is given at once for fear of evaporation. Credit is recorded and future ignorance can never destroy the record.

We cannot have knowledge that is power without a mind actively at work. The student must address himself to the process of self-education. He must require the meanings and relations of the information presented to him, and cannot rest content with mere disconnected masses of fact, standing neatly alone. This is a statement of the ideal

relation of the student to the process of education. There is no doubt that educators, both administrators and teachers, have set this ideal before themselves, but a seemingly inevitable trend towards superficiality has interfered with the realization of this ideal. We believe that it is possible to stimulate the minds of pupils to independent thinking, and that such thinking is the highest achievement of an educational institution.

We have no sufficient body of proved knowledge concerning the desirable outcomes of school work and the subjects which are the best instruments for bringing about these outcomes. Further research may reveal much, and may change radically existing beliefs and practices in curriculum-making. We must proceed on the basis of what is at present known in the field. The Report of a Study on the Secondary Curriculum (1932) presents a number of questions to the attention of research students in this field:

"How is it possible to discover early in the secondary years the fields of a pupil's tastes and aptitudes?"

"How may the pupil's attention be concentrated during the later years upon these particular fields?"

"What other factors should be considered in determining the curriculum of the earlier years?"

"What should guide the pupil's choice of subjects in his later years to complete a well-balanced program of studies centered about his field of concentration?"

"How may the more or less artificial divisions within a subject field be eliminated?"

"How may the separate subject fields be brought into helpful relation to each other?"

"How is it possible as a matter of practical curriculum-building to include in the activities of the secondary period the requisite fields of study to give scope to the varying needs of individual pupils?"

"How may the independent school meet reasonable college-entrance requirements and provide also an adequate curriculum for the secondary period itself with due regard for those pupils who are not likely to benefit by continuing their formal academic education beyond the secondary level?"

It is obvious that the school must make a better-directed effort to discover a pupil's tastes and aptitudes than has been standard in guidance procedure to the present. Democracy does not demand that we groove the individual, that we determine for him a vocation in accord with the seeming suggestion of his heredity or his environment. He need not be, frequently cannot be, of the same vocation as his father. The typical American father, the best supporter of democracy, strives to make a system of education possible that will afford his son an opportunity to rise higher vocationally than the father himself has done. Vocational schools suffer frequently from the restrictions of environment; children of a certain district are prepared only for the vocations common to the district. With Snedden we may demand, for this and other reasons, that vocational education be taken out of the secondary school.

The problem of concentration within a special field is far more difficult. The insistent demand that "desirable subjects" should be added to the high-school curriculum makes the problem of concentration increasingly difficult. Further study of integration within a subject and of correlation between subjects may help to solve the difficulty. The curriculum of the earlier years is of vital importance. Of curriculum-builders, some stress the exploratory value of certain courses, while others emphasize their difficulty. The one group desires to place certain subjects early in the student's career with a view to determining his tastes and aptitudes; the other group claims that these same subjects should be undertaken only in the later years when the pupil has reached greater maturity. We must have in mind also that group of pupils who fail to go beyond a certain grade; statisticians have determined these percentages rather accurately. Thus, we have a war of conflicting theories. One plan calls for the introduction of a subject in the ninth grade—or, in the junior high-school organization, in the seventh grade—that we may determine a pupil's tastes or aptitudes; another plan pleads that the same subject be

deferred to the eleventh or twelfth grade because of its difficulty to the immature student.

Curriculum-builders who seek the greatest good of the greatest number advocate the introduction of certain subjects of universal importance in the ninth grade, because the mortality here is very great. Of 100 students who enter the ninth grade, according to recent statistics, only 66 will enter the tenth grade. Can we deny the 34 per cent who drop out the benefit of a course in Business Training? Is not typewriting a skill that should be imparted to them? A recent authority has said that every student should have a command of typewriting. It is a valuable skill that has practically supplanted handwriting. He likewise advises that it be given thoroughly to pupils below the ninth-grade level. Recent experiments in Pittsburgh have demonstrated that children in the primary grades can achieve a high degree of speed and accuracy in the use of the typewriter.

This war of theories involves the placement of nearly all the high-school subjects. Where shall we place Modern Foreign Languages? The preadolescent pupil learns any language much more easily than his older brother or sister; but his guidance director may not be able to determine his need for a given language until he has reached the tenth or eleventh grade. If we follow the European practice and attempt to give the student a thorough command of a foreign language, the school must introduce the study of it far down in the grades. This early introduction of a foreign language is necessary where the course of study accepts the five immediate objectives of Holzwarth: to read the language with ease and enjoyment; to understand the spoken language; to use the spoken language *within the limits of the student's maturity and experience*; to pronounce the language intelligibly; to express directly in the written language ideas *within the limits of the student's maturity and experience*. If the objective of the foreign-language course be merely to gain sufficient command of the language to use it as a research tool, the two years of study common to our

high-school curriculum today will be sufficient, and can well be postponed to the eleventh and twelfth grades. The same may be said if the course in a foreign language is the mere fulfillment of a college-entrance requirement.

It is, of course, of vital importance that a well-balanced program of studies be centered about the student's field of concentration. There is a very definite tendency to regard as sacrosanct established "subjects" of study. We must know what subjects should properly be incorporated in the high-school curriculum before we can speak of a well-balanced program. Can we perhaps challenge, on the basis of its validity for *here* and *now*, material traditionally taught? Snedden is of the opinion that the next generation will cast out almost entirely the secondary subjects as they are taught today. He has presented a very entertaining prophecy in his recent work, "American High Schools and Vocational Schools in 1960."

He writes from the standpoint of an investigator sent to study the American school system in 1960: "It was found years ago . . . that algebra, a foreign language, classical literature, abstract science, or remote histories probably have no valuable content at all for most students of nearly average or less than average intelligence. Such studies have real educational values for only the kind of intellectual élite which was a century ago exclusively served by secondary schools. Even in such fields as composition in the vernacular, current history, graphic art, and music, it was early found that exacting performance standards may kill the value of the subject for all but certain kinds of minds." He commends the findings of American experience to the effect that courses in general natural science, general social science, current photographic art, and the more vital aspects of hygiene, music, and current history in the making contribute richly to the prolonged general or liberal education of young persons. The really functional, cultural, and civistic attainments of Americans generally make a favorable impression upon the foreign visitor.

By inference Snedden approves of many changes effected in the high school of 1960. The pupil is required to take only school work for which he has a proved need; in fact, he is not permitted to take work or play for which he has not suitable ability and readiness of application. The new high school provides body-building activities for those below par in body development. Those who measure up to a certain physical standard, and these are the majority, are not required to take specific trainings. Opportunity is given to all to participate in sports through teams scaled to physical abilities. Music is open only to students of superior abilities, but all have opportunities to develop superior appreciations of music. The foreign-language classes admit only pupils of superior linguistic ability. Pupils of less ability in the study of languages take only short appreciational courses in the culture or the literature of a given nation.

Extra-curricular activities occupy an important place in the 1960 high school. They are incorporated into the school curricula. They afford opportunity for giving the student command of certain non-vocational performance powers that have proximate functional value. These extra-curricular activities embrace cultural and civic performance powers in the English language, such as letter writing, platform speaking, oral reading and acting; civic performance powers such as public speaking, analysis of political problems, writing to influence public opinion and parliamentary practice; amateur performance powers for recreational purposes, such as physical sports, social games and hobbies; body-building performance powers for those below par; and finally, performance powers of a general cultural nature, as, for example, ornithology, stamp collecting, amateur photography, and local historical research.

We may or may not agree that the high school should offer the number of activities necessary to verify the prophecies of Snedden within the next generation. But it is certainly true that colleges and secondary schools are becoming increasingly aware that if the curriculum is to

have primarily in view the achievements, purposes, and needs of society, we must develop procedures and techniques to care for the capacities and possibilities of the "non-academic" student. We cannot assume that certain aptitudes and capacities are present, though present curricula are justly accused of that assumption. These present curricula make very little provision for the boy or girl of marked but specialized ability and interest. Educational guidance of the future must concern itself with fitting subjects to persons rather than with fitting persons to subjects.

The parish high school is cabined and confined in providing special treatment for the non-academic pupil; yet, we attempt with the machinery at hand to care for the education of all students, no matter how diverse in aptitudes and capacities. It is a superhuman task. The administrators of parish high schools strive to carry all students to graduation. There is no elimination of the non-academic pupil, and no such elimination can be provided within the limits of the average small parish high school. Teachers of various subjects complain that many of their students are mentally incapable of grasping a given subject, but must be retained in the class because of the lack of suitable offerings for that type of pupil. The constant struggle to keep all students of every grade of ability up to a certain academic standard makes it easy to understand that the level of achievement in such a school may be somewhat unsatisfactory. We regret that we cannot make provision for separate treatment of the non-academic pupil, but we must commend the zeal of pastors in keeping every child in a Catholic school as long as possible. From the standpoint of good school administration it may be faulty procedure; but where the interests of immortal souls are at stake the pastors seek the greatest good of the greatest number.

The small parish high school does not ordinarily provide a director of guidance. Guidance thus becomes the work of the principal almost exclusively. The religious principal will do his or her best for each individual pupil, the non-

academic as well as the academic. It may serve to clarify the problem of guidance to recognize the following four types of persons in the student body: (1) the student interested in *things* themselves, of whom we have a type in the stamp collector; (2) the student interested in symbols, as, for instance, the pupil who is interested in the literature rather than the practice of science; (3) the student who responds readily to feelings, emotions, aesthetic qualities, as, for instance, the student who haunts the art studio or the library even in his leisure time; and (4) the student interested in persons, of whom we have a type in the organizer and office-holder known to every school. Not all students are definitely of one or the other type. Some defy classification. There are many intergradations. It may be true that every subject by skillful teaching can be made to appeal to all types; yet, flexibility within courses and integration among them may be based on the demands of this classification in adapting the school to the child. It is a useful tool of guidance.

Our constant effort must be to offer through the high-school curriculum a balanced general education modified by adjustment, as far as possible, to the peculiar abilities and interests of the pupil. This curriculum "should be so planned as to help the pupil to develop habits of sustained, independent, and related thinking." Of the value of current offerings of the secondary curriculum we shall speak at another time.

AN APPRAISAL OF THE EDUCATIONAL EFFICIENCY OF OUR CATHOLIC HIGH SCHOOLS

REVEREND HAROLD E. KELLER, A.M., DIOCESAN SUPER-
INTENDENT OF SCHOOLS, HARRISBURG, PA.

At the Eleventh Annual Convention of the Catholic Educational Association of Pennsylvania held in Philadelphia, December 27 and 28, 1930, Mr. Francis M. Crowley at that time director of the Bureau of Education, National Catholic Welfare Conference, delivered a paper entitled "State-Wide Cooperative Research in Our Catholic Colleges." In that address Mr. Crowley made a plea for cooperative research in the State of Pennsylvania. He said in part:

"We may deal with the research problem in two ways: First, we can set up an agency that will be exclusively devoted to the conduct of research. The staff of trained workers that such an organization would employ, and the expenses incident to the conduct of any given study would be paid for by the income yielded from an endowment. Such an agency could be attached to any given university or could be an entirely independent body. It would be more feasible to have ecclesiastical direction, since otherwise the agency would not secure the implicit confidence that Catholic educators would have to place in it for the efficient conduct of its work. The establishment of such an agency with sufficient endowment is the ideal solution. The other possibility is the extension of the cooperative movement in research which is now making its appearance in the Catholic-school system. The National Education Association has fostered this spirit amongst public-school teachers for a great many years. As a result of the cooperative effort of teachers and school superintendents a number of distinct contributions have been made to the science of education. The Catholic Educational Association of Pennsylvania could easily stimulate and direct the same type of

cooperative effort in the field of Catholic education in this State. This type of approach has one distinct advantage, in that it does away with the heavy overhead costs of regular salaries and enlists the efforts of many more institutions and educators than would normally be drawn with any given project conducted by an agency such as we have mentioned previously."

Mr. Crowley's ideas were well received but no action was taken at the time. During the following year, however, Monsignor William McNally in making his usual inquiries about students in college who graduated from the high school of which he was the rector—Roman Catholic High School of Philadelphia—received a great deal of comment about Catholic high-school graduates and their scholastic ability. The matter was before the meeting of the Executive Committee the following September but no papers were assigned the topic at the Pittsburgh Convention in April, 1931. It was discussed informally, however, and was thought important enough to warrant the following action. "The success of the experiment in cooperative action within the Association, the work of State certification of Catholic teachers, leads the Resolutions Committee to suggest the formation of a committee for the diffusion of information relating to elementary schools, the high schools, and colleges within the Association." The resolution was adopted and the writer of this paper was made chairman of the Committee.

Besides the gathering of general statistics such as pupil enrollment, number of schools, number of teachers, etc., the Committee decided to take over Monsignor McNally's investigation of the scholastic ratings of Catholic high-school graduates in college since other work made it impossible for him to continue it. The first report was made at the Scranton Convention of 1932 under the title of "Status of the Catholic High School in Pennsylvania." It was found on investigation that 9.7 per cent of the total Catholic-school enrollment in the State was in high schools, while

the percentage for the public school was 16.2 per cent. There were scarcely half enough high schools for the children already enrolled in the Catholic elementary schools.

The High Schools of Pennsylvania look to two great accrediting agencies for recognition; the State Department of Public Instruction and the Middle States and Maryland Association of Colleges. Since many readers are acquainted with the standards of the Middle States and Maryland Association, a brief resume of the State's requirements might be of interest.

A school year of at least 180 days is demanded. There must be at least three rooms in the schools equipped for assembly, laboratory, library, and classroom purposes. Building construction, heating, ventilation, laboratories, water supply, furniture, apparatus and methods of cleaning must also meet State standards. The library is required to have at least 300 to 400 volumes for the smallest school. At least three teachers are necessary and the standard of preparation for teachers of academic subjects is the completion of a four-year course in an accredited college. A minimum of at least three-fourths of the teachers is required to meet this standard of preparation.

The teacher's daily classroom period of instruction may not exceed five. The pupil-teacher ratio on the basis of average daily attendance should not be greater than thirty. The standard-size class under the direction of one teacher for recitation or instruction should not exceed thirty pupils. In actual practice thirty-five are allowed.

Graduation requirements are the completion of a four-year course covering not less than 16 units. Of these, three of English, two of social science including American history or problems of democracy, one unit of a laboratory science above general science, and one unit of mathematics, preferably algebra or geometry are necessary. The remaining nine units shall be selected from standard courses in the elective field. Those aspiring to college must meet college-entrance requirements.

A unit calls for not fewer than 120 clock hours of prepared work. The usual pupil load should average 20 periods of prepared recitation work weekly exclusive of music, health, and activities. Only pupils ranking well above the average are permitted to carry more.

Accrediting by the State is made through inspection and listing brings the right to similar inspection at any time. In 1932, when the survey was made, there were 127 State accredited, and 34 non-accredited Catholic high schools in Pennsylvania. The tendency was pronounced in favor of State recognition.

Through the cooperation of each diocesan superintendent of schools, a list of high-school graduates of 1932 was obtained. The following September, 517 boys and 139 girls, or 656 in all entered college. A list of institutions receiving these students was compiled and it comprised 30 colleges located in nine different states and the District of Columbia. Approximately 80 per cent of the students went to Catholic colleges and the other 20 per cent found their way into secular colleges and universities.

A request was then sent to the Dean of Instruction at these institutions to forward at the end of the first semester the scholastic ratings of the students whose names we listed. In this fashion, marks were secured for 475 of the 656 freshmen recorded. Their ratings were as follows: A students—19; B students—136; C students—203; D students—102; E students—15. There were 37 failures in mathematics, 12 in English, 12 in physics, 20 in chemistry, 16 in modern language, 5 in history, 2 in botany, and 3 in biology.

After going over the explanatory letters and the reports carefully, the Committee came to the conclusion that the majority of our Catholic high-school ratings were too high. Few if any of the students listed were able to obtain the same ratings in college granted to them in high school. The second point that stood out in the study was the superiority of the students in the Catholic colleges to those

in the secular institutions. Was the superior student going to the Catholic college? The records did not seem to justify such a conclusion. Besides the advantage expected from continuing in the same system of training, the records were better in Catholic colleges because it was evident that many of those colleges were less severe in their markings than similar secular institutions. One thing was only too evident—many of the popular secular colleges and universities had a low opinion of Catholic high schools.

Realizing that part of the trouble was due to variability of standards, with the Carnegie Foundation test work and its results in mind, the six Diocesan Superintendents of Schools in the State agreed to give a Standard English test to the senior class of high schools in their dioceses which were typical of the different kind of high schools such as the central high, the parish high, etc. At the same time, student ratings of pupils taking the test were obtained from their teachers. The results agreed with the findings of the Carnegie Investigation; standards varied from 10 to 40 per cent.

Through the kindness of Dr. E. D. Grizzel, Chairman of the Commission on Secondary Schools, a report was received from the Middle States and Maryland Association of Colleges on Catholic high-school graduates of Pennsylvania who attended colleges belonging to his Association. Doctor Grizzel said:

“Over a period of five years, from 1927 to 1932 quintile ratings of freshmen gathered from college members of the Association show the following for students from 27 Catholic high schools:

1st-Fifth	2nd-Fifth	3rd-Fifth	4th-Fifth	5th-Fifth	Total
53	61	55	63	58	290

An average school would have about an equal number in each fifth. In schools that are below the average there is a tendency for the numbers to accumulate in the 4th and 5th Fifths. In schools that are better than the average

there is a tendency for the numbers to accumulate in the 1st and 2nd-Fifths. The above figures show that as a group the 27 Catholic schools are about average."

To the members of the Committee the results of their work appeared not at all alarming. Free secondary-school education in Catholic schools is of comparatively recent origin. We cannot expect the results achieved in the elementary-school system until we give high schools the same attention and effort we have for years devoted to the grades.

While the investigations conducted lacked the finish and to a certain extent the scientific exactness of the professional and endowed group, enough was accomplished to help us see ourselves as others see us and provide valuable direction for the future. We can recommend them to any group of Catholic educators who have the mind but not the money to test the efficiency of their secondary-school system.

A PROGRAM OF DIAGNOSTIC AND REMEDIAL TEACHING

REVEREND CARROLL F. DEADY, D.D., DIOCESAN SUPER-
INTENDENT OF SCHOOLS, DETROIT, MICH.

A program of diagnostic and remedial teaching in the elementary school transforms "grades" into "boys and girls." The proverbial sixth grade gives way to boys and girls in the sixth-grade room.

Modern measuring instruments reveal that there are varying abilities in each grade to the extent of four to six grades. In the fifth-grade room, for example, the abilities and achievements stretch from a second grade to a seventh grade in practically every subject. Such is a normal situation because learning does not parallel teaching.

This wide range of ability and achievement precludes the idea of standardization of grade material, of just so much to be taught in each grade each year. The ideal of standardization can be attained when every child is at age for his grade chronologically and mentally and when he has mastered all preliminary skills.

This wide range shows that much diagnostic and remedial work must be done before the grade work is begun and even carried on conjointly with the work of the grade. It is folly to attempt long division without knowing the 390 combinations—to write a paragraph without knowing how to write a sentence. The work of the tool subjects is built in logical sequence. Each step requires the mastery of its predecessor.

To assist this diagnostic and remedial teaching the following program is suggested for the school system:

(A) *The Initial Survey.*

- (1) In September, the superintendent notifies each school of the names and publishers of the tests to be used in the survey of spelling, arithmetic prob-

lems, arithmetic fundamentals, reading speed, reading comprehension, and language usage.

- (2) Each principal procures the test and administers them according to directions.

(B) *The Motivation.*

- (3) After each test is administered it is scored by the teacher. The next day it is returned to the pupil for purpose of rechecking the scoring, not for correction of errors. The grade norms are placed on the board and each pupil puts his own grade norm on the paper. This is a motivating device. In Detroit, the pupil has an individual progress chart in which this norm is recorded. It is known only to the teacher and pupil. From then on he is to compete only with himself, rivaling his previous record.

(C) *The Diagnosis.*

- (4) After the pupil has put the grade norm on the paper, the tests are collected. The teacher proceeds to make a diagnostic record or "check-back sheet" as it is called. The names of the pupils are placed to the left of a large sheet of graph paper. On the top of the sheet for arithmetic, is the number of each example, and the type; for example, in arithmetical computation—No. 18 Multiplication internal O in multiplier. By checking the examples wrong the teacher has a complete analysis on the test, a complete picture of the errors of the grade.

(D) *The Remedial Procedure.*

- (5) This is the heart of the whole program. Testing, graphing, check-back, all are preliminary to the remedial program. It is very discouraging for a seventh-grade pupil to discover that he is 2A in handwriting speed unless he is shown how he can advance in speed, and what work he can do during the handwriting period to advance his speed. This remedial work requires more equipment than a grade textbook per child. If a pupil in the eighth grade is a 3A speller we give him the third-grade words of the Ayres-Buckingham Scale. These are specially printed on gummed perforated

paper in units of ten. The pupil constructs his own speller.

In arithmetic, English, and handwriting there is special equipment and procedures to enable the child to take inventories, practice, and do supplementary work as his needs require.

(E) *The Follow-Up.*

- (6) In January, the same testing procedure is repeated in each subject. The progress is very encouraging to the pupil and teacher. In June, the tests can be given more rapidly because check-back sheets and remedial work are omitted. Such a program becomes more exact and more scientific each time it is repeated. By eliminating all competition between schools or religious communities it puts the child in the center of the picture. His improvements are the only items of interest, his rivaling his previous record in his attempt to get to his grade level of achievement.

PSYCHIATRY AND THE CATHOLIC SCHOOL

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I have been asked to say something about psychiatry and the Catholic school. Psychiatry, strictly speaking, is the science that diagnoses and attempts to cure insanity and abnormalities of mind, emotion, and behavior. It is the science that seeks to recreate in individuals a well-rounded, balanced, wholesome, happy, and socially useful personality, or to remove the obstacles to the development of such a personality if the individual has never had the good fortune to possess it.

A child begins to develop his personality when he becomes old enough to react to those great and powerful drives which are common to all men. Some psychologists distinguish six or eight of these drives, but I believe we have embraced them all when we say that they include the desire for security, the desire for mastery or superiority, the desire for adventure, for new experiences, and the desire for sympathy, affection, and respect.

Even very young infants become frightened if their security is imperiled. Their desire for mastery or superiority manifests itself in the steps they take to attract attention and in their behavior toward their playmates. They are interested in new toys and new sights. They need their mother's love, and they spontaneously seek the companionship of little friends when the opportunity presents itself. These are the drives which are active from the beginning of conscious life and which remain with us to the end.

But the child very soon discovers that his drives come into conflict with the drives of others. He is living in a human environment, and in that environment are parents, teachers, companions, the manifold interests of a neighborhood, and above all a social code, existent before he ap-

peared upon the scene, sacred in the eyes of others, and supported by sanctions; moreover, he has not grown very old before he experiences something which teachers will later explain when they discuss the doctrine of original sin—that some of his drives are strangely in conflict with what his reason tells him is right and necessary.

The child, then, is born into a world where one of the chief problems is to make adaptations and adjustments. He cannot change his nature, he cannot totally suppress those drives that God gave him. He must control and direct them. But to the little child this is often difficult. He has enjoyed his mother's undivided affection, and now a brother or sister appears to take away some of the love that belonged to him. He does not know how to explain or to seek advice. He begins to suffer jealousy; he conceives the idea that he is not desired. This constellation of ideas, strongly tinged by emotion, the origin of which is unsuspected by the one possessing it, is what we call a complex. The complex becomes a new drive, a controlling force. And out of many, if not most, complexes there develop conflicts—disharmony between the personality and its environment, or between phases of the personality itself. As long as this conflict is interior—which usually means that the individual has sufficient respect for the social code to refrain from the overt acts to which he is impelled—we have only a personality difficulty. But very frequently the conflict will lead the child to set up a certain defense mechanism or to seek certain compensations. He becomes guilty of socially undesirable behavior, and then we have a behavior problem.

These complexes, conflicts, and behavior difficulties may be provoked or intensified by physical defects or organic disturbances, but they can exist, so far as we know, in a perfectly sound body.

I do not know of any better classification of these behavior difficulties than found in the recently published work of Howard and Patry on mental hygiene. After listing various disorders connected with eating, sleep, elimination,

manipulation of the body, sex, speech, play, and companionship, they catalogue personality disorders under two heads: the aggressive and the submissive.

Aggressive personality reactions include temper tantrums, lying, stealing and burglary, smoking, begging, late hours, truancy, trespassing, threats to kill, swearing, obscenity, vulgarity, a tendency to be argumentative, quarrelsomeness, boastfulness, bullying, teasing, showing-off, defiance, insubordination, disobedience, egotism, mischievousness, noisiness, stubbornness, sulkiness, disrespect of authority, destructiveness, cruelty, vagrancy, self-conceit, excitability, irritability, negativism, and other similar behavior patterns.

Submissive or recessive behavior and personality reactions include jealousy, fear, suspiciousness, daydreaming, hypersensitiveness, lack of attention and concentration, hysterical paralysis, anesthetics and contractures, apathy, lack of sociability, cowardliness, lack of independence, tendency to be discouraged, feelings of slight or persecution, listlessness, lack of initiative, rejection of affection, reticence, self-consciousness, selfishness, anxiety and chronic worry, seclusiveness, shyness, secretiveness, ingratitude, untidiness, irritability, whining, psychogenic circulatory and respiratory disorders, and other physical disorders associated with recessive behavior.

Just as no one is a pure introvert or a pure extrovert, so few if any children will have behavior disorders that are exclusively aggressive or exclusively recessive. The more serious the disorder, the greater the probability that we shall find apparently incompatible symptoms. The child, seeking escape or compensation along any avenue that appears to be open, may manifest symptoms which at first do not seem to be attributable to the same cause. And let us note here that behavior disorders have causes just as truly as any effect must have its cause. The first step in curing the disorder is to discover the cause.

A psychiatric clinic endeavors to discover the cause by

a series of examinations. It gives a physical examination for the purpose of learning whether any bodily conditions may be responsible for the condition. It gives a psychological examination to determine the quality and quantity of the child's intellect. Sociologically, it studies the family and the neighborhood. It gives the child a psychiatric examination for the purpose of removing from his unhealthy ideas that veil of secrecy with which the child almost invariably surrounds them.

So far as I know New York and Washington are the only dioceses in which are found Catholic clinics owned and operated by Church organizations. Comparatively few dioceses make any systematic and cooperative use of non-Catholic state, municipal, and private clinics, and as a rule cases are not referred to the clinics until they have become almost desperately bad.

There are various reasons for this state of mind, some excellent and some less praiseworthy. For one thing, the Church is conservative and does not run too rapidly after each new fad. The science of psychiatry is in its infancy. The first clinic was opened in Chicago in 1909 by Mrs. Dummer and Dr. William Healy. The science itself is today none too sure of its ground. An impartial study published within the last few months by the Committee on Psychiatric Investigations of the National Research Council, and entitled "The Problem of Mental Disorder," reaches the conclusion that we have very little knowledge of the nature and causes of mental disease or of the sciences to which to turn for further knowledge. Again, psychiatry is identified in the popular mind with the theories of Freud—theories unsubstantiated and obnoxious to the Catholic sense. There have been far too many cases in which children were given unwise and harmful advice concerning their religion, as when a child guilty of sex irregularities is told to keep away from confession and to cast forth from his mind all his so-called irrational feelings of shame. Still again, there have been many cases of manifestly ridiculous diagnosis,

and whenever eminent psychiatrists appear in court cases their testimony is so divergent as to cast doubt upon either the intelligence or the integrity of the profession. We discover in psychiatry some tendency to absolve the individual from all blame, to look upon his irregularities as caused by environment rather than by any act of his own free will. The abnormal child is thus, we think, babied too much; he is given an exaggerated idea of his own importance; vast sums of money are spent to correct ideas which could be shaken off by an act of the will, and which probably would disappear of themselves in the course of time. We feel that there is in general too much attention given to abnormal psychology in an age already far too introspective and morbid. Moreover, all psychiatric work is individual, time-consuming, and costly; the suggested remedies are usually those which any sensible parent or teacher would suggest; the remedies, although simple, cannot as a rule be applied because they involve radical changes in home or neighborhood environment; and all this expense is incurred for the sake of a comparatively small number of children who have certainly been to some extent at fault when we lack funds to do even the essential things for the normal, the well-behaved, and the superior child.

Despite these objections, I believe that it is to our advantage to encourage psychiatric work provided we observe certain precautions. For psychiatry, whatever may be the shortcomings of some of its exponents, has a real contribution to make to the Catholic school. While agreeing with Dom Thomas Vernor Moore that we should have clinics of our own rather than refer cases to a clinic conducted under nonreligious auspices, I believe that Catholic clinics are things to be contemplated in the future, when financial conditions have improved and our essential services have been placed upon a sound basis. For the present, we must refer cases to existing clinics. I venture to predict that in less than 5 per cent of the cases will there be any religious difficulty if the clergy will only go to the pains to cultivate

the heads of the clinics. It is a recognized principle among all psychiatrists that, however unfounded an individual's religious beliefs may be, greater and far more serious conflicts may result if he is urged to disregard them. If the clergy will make contact with the clinics, show a willingness to cooperate, and manifest a sympathetic spirit, the result will be in almost all cases not only abstention from irreligious advice, but even an appreciation of the position and principles of the Church. But the non-Catholic head of a clinic cannot be blamed for following his own ideas if, while a great number (often a disproportionately great number) of Catholic behavior problems are being referred to him, the clergy maintain an antagonistic attitude, or perhaps send one representative once for the purpose, so to speak, of laying down an ultimatum as to what he shall or shall not do.

While waiting for the time to come when we can economically establish clinics of our own, and while utilizing the rather limited services of existing clinics, we may perhaps be able to create some facilities in our schools. We have been able during the current school year to do a little something of this kind here in Chicago. One of my students in the graduate school of Loyola University, a nun, became interested in psychiatry because of facts brought to light during previous studies made some years ago. This nun chose as the subject of her doctoral dissertation the influence of negative or withdrawal attitudes on school achievement. We sent her to the medical school for two courses in psychiatry, after which we made arrangements for her to attend the staff meetings of the Institute for Juvenile Research—which by the way is the old clinic to which reference has already been made as being the first of all such clinics in this country. Because of her intelligence and her wide reading in her subject she made a strong impression on the staff of the clinic, and was before long permitted to examine and report upon some cases herself. She is now, I would say, quite competent to make a depend-

able diagnosis of at least the ordinary cases of complex. She has during the present year made intensive case studies of some 30 children with recessive attitudes, has discovered some most interesting and pathetic things concerning them, and has been able to bring about a complete readjustment in a number of cases. We are hoping that this may be the beginning of some clinical service of a limited kind; but even if that proves to be impossible, the presence of one such teacher in a school system should mean a great deal, not only because of the service which she will actually render, but perhaps still more because of her influence upon the attitudes of principals and of other teachers.

It is undoubtedly true that there is much softness and sentimentality in the educational psychology of the day. As we look back upon the period of our own childhood, we see that we had fears and anxieties, doubts and difficulties, problems and troubles. We do not quite see how childhood can ever be free from such things, and we believe that to have them and to have risen victorious over them is what makes real men. Psychiatry as sometimes explained seems to believe that all obstacles should be removed and all rough places smoothed down. But this is not a correct picture of psychiatry. We do not object to hard things in the lives of children, but we wish them to be assisted so to face the hard things of life that they will become better and not worse. And we feel that psychiatry, in doing something to improve the severe and almost hopeless cases that are referred to clinics, has indicated how much might be accomplished if its principles were applied from the beginning.

Viewed from this aspect, psychiatry becomes mental hygiene. It becomes the science of keeping well when it was formerly the science of getting well. Our problem is not so much that of raising money to open clinics as it is that of raising the intelligence of teachers to such a point that fewer clinics will be necessary. True, the school is only a portion of a child's total environment, but it can and should make its own contribution to a happy, wholesome

atmosphere and to the preservation of mental health. This is the task primarily of curriculum-makers and the classroom teacher, and I will conclude by summarizing the fifteen excellent rules laid down in this matter by Howard and Patry:

- (1) Individualize the pupil's program, so that it is shaped to draw out to the optimum the child's constructive capacities.
- (2) Be ever on guard to recognize latent potentialities, capacities, interests, aptitudes, and needs of pupils.
- (3) Make it a rule that each pupil assist the teacher in choosing a program on his own level of ability and that he gain the habit of success in accomplishments.
- (4) Have every pupil reasonably happy as a doer. Each pupil must become an active participant rather than a passive one.
- (5) Encourage activities which prompt effective and happy socialization.
- (6) Maintain a wholesomely charged emotional atmosphere in the classroom. A calm, cheerful, buoyant, and zestful atmosphere is essential.
- (7) Know pupils individually and assist them in recognizing and accepting their limitations.
- (8) Be at all times human, natural, reasonable, tolerant, and respectful of pupil performance on his own level of ability.
- (9) Avoid actions which are likely to arouse undesirable emotions and attitudes. The tactful and cautious teacher will be so observant that opportunities for getting into trouble will be prevented or recognized sufficiently early to be nipped in the bud.
- (10) Let the teacher make his example so alluringly attractive that pupils will profitably identify themselves with the teacher.
- (11) Avoid sarcasm, ridicule, and shaming or embarrassing pupils. Remove abnormal fear and threat. Such negative efforts not only paralyze pupil effort, but create antagonism and handicap personality development.
- (12) Assist pupils in frankly and squarely facing their problems and obligations.

- (13) Cooperate intelligently with the pupil's family and community social agencies.
- (14) Work through pupil assets and strengths in order to counteract weak points and liabilities.
- (15) Give every child opportunities to succeed at something.

To the extent to which rules such as these are observed, our Catholic children will grow up happy and wholesome, masters of themselves, and with an attitude toward life which will make it easier for us to convert them into worthy soldiers in the army of God.

CATHOLIC BLIND-EDUCATION SECTION

PAPERS

AIMS IN THE EDUCATION OF THE BLIND: PHYSICAL, ACADEMIC, VOCATIONAL, AND SOCIAL

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As we follow up our graduate students and observe the difficulties with which they are obliged to contend in their endeavor to find places in the economic and social world, we are very often tempted to ask ourselves this question: "Why are we educating the blind?"

Now there is no doubt but that the work which has been done in this field in the past has been successful in certain lines. We have built up a strong feeling of hopefulness and confidence among our students during their school course. We have given to the Public cause to marvel at the wonderful things which can be accomplished without the use of sight.

But a more important result is still to be obtained. So far we have been unable to convince Society of the fact that our work has something more than "show" as its purpose. We have failed as yet to prove to the world that our students are physically, academically, vocationally, and socially prepared for a fair chance to live among its members.

What part do we play in the physical development of our children? Our interest in the physical well-being of every child should begin on the day of the child's admission to our schools. On that day a thorough physical examination should be given to bring to light all physical defects, to discover dormant diseases, and to prevent the spread of contagious diseases throughout the school. If a similar

examination is repeated every six months, prescribed treatments given, and careful individual records kept, we shall be performing well our duty to the children's health.

Besides the physical-culture classes of the ordinary school type, we have put forth much effort in our school in the past year to teach our children to play. The recreation of our boys has been carefully supervised. They have been taught to run, climb, wrestle, box, to play football and baseball, and they have passed many happy hours with these numerous and beneficial sports.

We have found it a bit more difficult to arouse the interest of our girls in athletic activities; however, we are endeavoring to find for them types of recreation that will spur them on to hard play. The average sightless child is extremely nervous and requires definite methods of relaxation.

Now let us turn our attention to the academic aims of our work for the blind. There are, strange to say, people who believe that an educated blind person is one whose mind has been stuffed with knowledge read to him from books. They refuse to believe that intellectual activities teach him to think intelligently just as they do the normal-sighted person.

For this reason we advocate Regents and other State examinations for our schools. We encourage most of our graduates to take a high-school course, and those who are especially academically inclined to continue on through college.

Of course, we realize that a college education does not insure an economic security. But the same is true of all education today, whether it be for blind or sighted. If such an education improves the workings of the mind at all, it contains ample advantage.

Furthermore, we are strongly in favor of sightless students attending the standard high schools and colleges. This spurs them on to competition and gives their classmates considerable respect for their ability.

But our educational system involves a great deal more than the regularly prescribed academic courses. The academic field has little to offer our children as a means of earning a livelihood; therefore, it is necessary for us to give them special training along vocational lines.

To our girls we offer courses in knitting, hand sewing, and machine sewing. They receive ample opportunity to learn much about the various types of housework: dish-washing, sweeping, dusting, etc. Like most children they find housework distasteful at times, but we feel that a little of it should be forced upon each one. Many of them may some day be in a position to use it advantageously.

We have found that our boys adapt themselves very skillfully to carpentry. They love it, and they have produced work which has been surprising to all of us. Of course, success in this line depends largely upon the attitude of the teacher. He must have confidence in his pupils and accept from them only that which is the best. Our boys have been fortunate enough to have a teacher of this nature.

In addition to the vocational work already mentioned, we consider a course in typewriting to be a very necessary part of our curriculum. It is a help to the child in his school work, and it enables him to be a partaker in business and social correspondence. A knowledge of typewriting has made it possible for many students to fill good positions as dictaphone operators and stenographers with the use of Braille shorthand.

And now we come to that portion of education for the blind which was once rightly classed as a vocational study: Music. Music was at one time the greatest vocation that a sightless person could follow. Today, however, musicians are suffering from the success of modern inventions such as radios and sound pictures. And if the advantages of music were merely economic, we would be justified in excluding it from our course of study.

The social aspect of music must also be considered. It helps the child to cultivate a love of the beautiful, to put his

leisure time to good use, and to make friends in the social world.

The day has come when popular music demands recognition of all musicians. For this reason, together with the comparatively small number of popular pieces printed in Braille, we feel that Music Theory and Harmony must have a place in the Music Department of our schools.

The other social aims in the education of the blind would require an entire paper of themselves. Let us consider then the most important ones.

Our children should be well versed in rules of good etiquette for all occasions. They should be encouraged to follow up the most modern fashions of dress and to use them within reason. There are but few sightless children who will of themselves cultivate the habit of good posture. This quality and the well-known motto "Cleanliness is next to Godliness" should receive great emphasis during the child's life at school. We have found that an Honor Roll based upon the principles of personal appearance will work wonders. We cannot emphasize too clearly the important part which personal appearance plays in social life.

If we keep our students well informed with regard to current topics, and afford them frequent opportunity to mix with the sighted world, they will be well prepared for the social problems ahead of them.

These, then, are the physical, academic, vocational, and social aims of the education of the blind. Let us never become discouraged in our efforts to attain our worthy goal. Let us pray that the Public may some day look upon blindness as we look upon it. It is not a mental derangement requiring the services of philanthropy, but a physical handicap that asks for spiritual charity.

EXTRACURRICULAR ACTIVITIES IN SCHOOLS FOR THE BLIND

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At the outset of this paper it may be well to take note that the activities mentioned in this report are not to be construed as having a formal existence within a formal club or society, because in most instances, in schools for the blind, the total school enrollment would not differ very much from the expected enrollment of the various societies which would be established there. It is our intention, however, to indicate how the *activities* of certain clubs or societies might be found in one of our schools without having recourse to the actual formation of such a society itself. With this in mind it will be perfectly clear just what our precise meaning is when we speak of these extracurricular activities under the headings of—

- (a) Boy and Girl Scouts.
- (b) Literary Societies.
- (c) Glee Clubs.
- (d) String Orchestra.
- (e) Children's Plays.
- (f) Dramatic Societies.

(a) *Boy and Girl Scouts*: Since the primary object intended by the founders of Boy and Girl Scouts was the formation of character among children of (Protestant) England, and since this purpose in our own instance seems to be adequately provided for by the Catholic training inherent in our curriculum, the only advantage to be derived from whatever Scout activities are possible would be in a way of certain accomplishments which are ordinarily regarded as incentives and items of interest for outdoor-loving children. We find, for example, that our children cannot all hope to be collectors of the various kinds of leaves and flowers, nor would it be safe for all of them to attempt

to build a fire by any means whatever. The ability to gauge distances or to engage in a day's hike becomes impractical to the point where it scarcely merits consideration. The same may be said of the preparation of foods, the ability to swim, signalling, etc. There is an interest, however, displayed in such things as tying the various kinds of knots, performing certain handiwork, such as weaving, clay modeling, basketry and the like, which, it may be objected, are not primarily Scout activities. I can only urge in justification of offering the latter named and similar handicrafts, that they seem to me while indeed only secondarily related to scouting, to be nevertheless the only activities under this heading which are adaptable for the blind.

(b) *Literary Societies*: Keeping in mind what was said in the very beginning of this paper about the informal character of certain activities, the Literary Society seems to approach very close to the liking of the blind. Time and time again we have heard from outsiders who were quite frank about the matter, that they were simply amazed at the description which some of our younger blind children were able to give in their own words after having read some classic works, either prose or poetry, which many older children having the use of their eyes would not be able to accomplish. More than that, the enthusiasm with which literary discussions are carried on by some of our children, may, even by nearly all, would seem to indicate that blind children are far more susceptible to the beauties of literature, to the stylistic expression and to the actual content than would ever be expected of children who were not laboring under the disadvantages of our children. For example, where is the child in the primary school who is simply avid to read the accounts of the Knights of King Arthur's Round Table, to read *Ivanhoe*, *Lamb's Tales from Shakespeare*, the works of Dickens and Thackeray and Longfellow? Where is that seeing pupil in our average school who loves poetry, and never tires of trying to find newer and deeper meanings in allegorical poetry, as, for example, in "The Hound of

Heaven!" And yet this is precisely what we find to be an everyday occurrence among our blind protégés. No need, therefore, for any society; literature is one of their principal sources of delight; a pastime which requires no teamwork, no set of rules, and no referee.

(c) *Glee Clubs*: The ability of our children in the field of music has long been heralded everywhere. Music, it seems, is one of the few fields where the blind can hope to compete with their more fortunate brethren. Strange, too, that the proportion of blind people who have a sense of absolute pitch should be so high when compared with the rest of the world. Many of our children on account of certain other physical handicaps may not be able to play a musical instrument well, but nearly all of them feel that they can sing. So it is that we find them grouping themselves spontaneously into choruses in order to perform certain musical numbers either in accordance with their own preconceived notions of interpretation or else based upon their preference of rendition accorded by some popular radio performers. Given the proper time away from other work which is actually more necessary from the practical standpoint, most of our children would develop their musical instincts, particularly in the vocal field, to a much greater extent and with very little encouragement than is now possible for them. In our own experience the rendition of Liturgical Music on the occasion of the Forty Hours in the singing of the *Missa Regina Pacis* will always be remembered with enthusiasm and wonder by those who were present. This was but one occasion where the vocal possibilities of our blind pupils were noted. While the name and fame of these choristers will hardly ever be associated with any popular Glee Club, their ensemble work is none the less a concrete example of musical culture.

(d) *String Orchestra*: It is probably not too much to say that there is one activity which more than others approaches the notion of a formal society, in the Orchestra. Along with their natural inclination towards music, there is soon

developed the particular bent towards instrumental music, and as a matter of convenience, towards the String Orchestra. One of the reasons why this particular group is popular, is because within certain limits, almost any combination can be made acceptable for school purposes; moreover, in the String Orchestra practically every instrument may be used as a solo, with the consequent interest possible for the individual performer. Then, too, the school itself takes pride in its Orchestra which is called upon to play at every one of the major functions during the school year, so that every one unconsciously comes to regard it as part and parcel of school life itself. Even in a small school the String Orchestra can be easily augmented by such paraphernalia as the xylophone, the bells, traps, etc.; which latter instruments can be very effectively handled by several children, although under professional auspices one person might be expected to use them all. It is with a distinct recollection of pleasure that I remember the performance of a medley of Christmas songs during a program given at a Christmas Tree party, also a medley of popular Southern airs and selections from well-known operas, the latter adding a classic note to their previous demonstration of talent. It seems safe to say that in the estimation of the pupils themselves, the Orchestra represents the acme of attainment among extracurricular accomplishments.

(e) *Children's Plays*: The teacher in a school for the blind finds herself constantly importuned by her charges to produce a play. No occasion of even the slightest importance is felt to be complete unless a "show" is given. The entertainment in question need not of necessity be an elaborate one, but their instinct of "acting" demands a frequent outlet, which keeps the teacher busy from September until June, trying to moderate and bring it within the proper channels. Only a few weeks ago a group of pupils were found reproducing Major Bowes "Amateur Hour." The young would-be artists had caught the similarity of tone between the gong used by Major Bowes and one of

their playtoys. With a few preliminary instructions from the troupe leader, their playroom suddenly became a studio, their metal skee-board a gong; talent and applause were both provided by the same obliging group. The winners were promptly awarded first, second, or third prize as their respective performances deserved. Distance alone deprived the young actors from their week as amateurs at the Roxy Theatre. It is no infrequent occurrence to find the children preparing in a formal way and upon their own initiative a small play in which great care is found to have been expended in the selection of the *dramatis personae* no less than in the selection of pupils who are deemed the proper impersonators of the characters written into the play. Fortunately, and this may be a question for the psychologist, even the roles of the less pleasant characters, while they are presumably filled by those whose characteristics seem most nearly in accord with those of the *personae*, are taken up quite willingly by those to whom they are assigned; which sometimes leads to the amusing result of the villain seeming to try to live his part in a somewhat boastful way on the playground, in the days preceding the actual presentation.

(f) *General Dramatics*: Like poets, actors are generally born, not made; for some the dramatic impulse lives on through adult life, but particularly during early youth it is part and parcel of every normal child. For those whom God designed to be sightless there is an exceptional need for training in this field. Not only from a recreational, but from that of a physical and utilitarian viewpoint, should dramatics be encouraged and developed among them. While character is being formed through the study of religious and literary truths, the body should likewise be furnished with activities that will promote graceful bearing, proper posture, and self-reliance—so vital in the lives of our dear blind. How often one hears an exclamation of surprise on the part of those not acquainted with sightless individuals somewhat like this: One would never think they are blind,

they carry themselves so well, or they can do so much for themselves. For the normal blind girl or boy the realization and recognition on the part of our thinking citizens that absence of vision does not mean lack of efficiency is precisely what they are hoping to establish.

Since the final objective, then, of all education is to equip the individual pupil as adequately as lies in our power for that vocation for which he or she is by nature adapted, it becomes our sacred duty to incorporate into our daily schedule every activity that will contribute to making our girls and boys cheerful in their privation, staunch in their patriotic loyalty to their country, and sincere in the practice of those virtues which will merit for them the Beatific Vision.

VOCATIONS THAT ARE BEING SUCCESSFULLY FOLLOWED BY BLIND PEOPLE FOR WHICH ADEQUATE TRAINING FACILITIES SHOULD BE PROVIDED

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This topic is by far wider in scope than the size of the heading would indicate. It involves a large part of a school's curriculum; it touches on some of the most fundamental educational and vocational problems concerning the blind. In this paper, we can only hope to scratch the surface, as a fair treatment of the subject would entail much research, very lengthy discussions, and consequently many more pages. We shall divide the topic into the following headings, treating each one separately:

- (1) How May We Train the Blind for Commercial Vocations?
- (2) Salesmanship.
- (3) Successful Professional Vocations for the Blind.
- (4) Trades Practiced by the Blind.

By commercial vocations we shall here understand typing, stenography, dictaphone operating, telephony, telegraphy.

Before attempting to answer the question, "How may we train the blind for commercial vocations?" let us begin by asking another question: What is the only means whereby the blind can communicate with their seeing neighbors, excluding, of course, their ability to speak? Doubtlessly there is but one answer, which you already know, but we have asked the question in order to emphasize the importance that every school for the blind should have a well-organized course in typing; that is, a course that will be recognized as a major part of the curriculum. Every blind individual will not only need to write simple friendly and business letters, but even during his school career the knowl-

edge of typing will be very useful to him in order that he may write out exercises, compositions, tests, and so forth. It is, therefore, advisable that every pupil who has reached the fourth or fifth grade should be placed in a beginners' course in typing.

Having established this point, let us proceed to state that at this stage of the child's development neither he nor any one else will foresee whether or not he will engage in a commercial vocation in the future. Undoubtedly most of the pupils will simply make a general use of the typewriter, but there will be a few for whom, although no one realizes it at the time, this elementary course actually will be the prime stage in their vocational preparation. For the interest of these few, the best pedagogical principles, the best methods, and material should be employed.

As for the methods, the first procedure is to acquaint the child with the general shape of the machine and the names of its main parts, so that he will be able to understand the teacher's instructions later on. He will then be ready to begin to manipulate the keys according to the Touch System, in which the second row of the keyboard is used as a general guide. The manipulation should begin by using the first or index finger of each hand, inasmuch as these are the strongest fingers and consequently require a minimum effort, which is a good beginning. This elementary practice consists in striking all the keys that are naturally struck with the index fingers in a standard keyboard, thus: 56, rt, fg, vb for the left hand, and 76, uy, jh, mn for the right hand. The same procedure is followed for the other fingers respectively. After the pupils have become acquainted with the whole keyboard by means of this method, they may start to write simple words and drill combinations, particularly such as will exercise the weakest fingers—the third and fourth. Now they are ready for short phrases and sentences, which should become more and more difficult as the pupils advance. While all these steps are taking place, their general posture and position of the

hands and arms at the desk must be continually watched in order that good habits may be cultivated from the beginning and consequently bad ones avoided, such as the leaning of the hands against the keys, the spreading out of the elbows, and other bad positions very likely to be developed at this time. Proper position does not only produce a good appearance (though that in itself would be sufficient to make it important), but it increases the accuracy and speed of the typist. To correct bad habits in position later on would not be quite impossible, but it would require much needless effort and waste of time on the part of both the pupil and his future teacher. Besides habits in proper position, the habit of rhythmical writing should be cultivated. It results in even strokes, even alignment, and general mechanical accuracy. Learning to write rhythmically is not a tedious process: The pupils are given to memorize, alphabetic sentences (sentences that contain every letter of the alphabet). After committing the sentences to memory, a musical record, made expressly for rhythmic drills in typing, is played on an ordinary phonograph; the pupils write and rewrite the memorized sentences, keeping in time with the music of the records. The records must be special, because for drills in rhythmical writing the beats must be, as it were, overemphasized. These drills should not be given daily, but only about once or twice a week, as otherwise they would lead to monotony; however, they must by no means be overlooked. This, of course, leads to the question, what is, then, to be done the other days of the week? And that brings us to the consideration of selection of material.

In selecting material for class work in the form of sentences, paragraphs, friendly and business letters, short stories, articles, etc., the teacher is faced with a very difficult task. To begin with, ordinary schools do not give typing, until the pupils have reached a high-school standard; consequently the teacher in a blind school will find no text suitable to fourth and fifth-grade children. She herself must go about and assemble material from any source she

can get, such as, short children's stories, friendly letters of the type children write, little poems, and even short articles that contain easy words to spell. Needless to say, this matter is used for dictation. Even for more advanced work, the teacher will find no adequate text in braille, but now she has many available texts in ink print; however, it is wise never to disregard the original way of assembling material for the sake of attaining wide variety in dictation. As we have said, the task of assembling material for the different grades is difficult. The difficulty might be solved in this way: Each teacher in typing ought to preserve her compiled material. At a convenient time a committee composed of teachers from the different schools for the blind, should meet and examine the material presented by each teacher, select the best therefrom, arrange it according to grades, and have it printed in braille. Besides decreasing the teacher's difficulty, this procedure would provide a good standard, up-to-date braille texts in trying for the general use of schools for the blind.

We have concerned ourselves sufficiently with describing the means of acquiring the technique of typing. For those who intend to make a general use of the typewriter, such a course, we believe, suffices; we take for granted that the other requisites of general typing—spelling, grammar, a fluent vocabulary, and ability to express one's self clearly—are acquired in the regular spelling and English courses. Those who intend, and whom the teacher judges qualified, to make a vocational use of the typewriter, must continue developing the technique of typing, in the lines of accuracy and speed. To encourage them in their work, these might take typewriting accuracy and speed tests, such as are given by well-known typewriting companies. In this way, the feeling of competition, the greatest incentives to achievement, is stimulated. These tests are really contests, and the winners of the contests are awarded prizes by some of the companies, though, due to the present depression, many contests have been discontinued.

Although we may take for granted that for ordinary typing the spelling and English courses are sufficient, we can by no means do so with regard to vocational preparation. A good typist, stenographer, or dictaphone operator must take a complete commercial course. We may introduce our pupils to this course by a preliminary course in junior business training during the eighth grade or the first year of the high school. As its name implies, it should comprise business correspondence, elementary methods in filing, how to answer the telephone according to the commercial custom (there are many people who really do not know how to answer the telephone), how to take down orders, etc. This preliminary instruction should be followed by courses in advanced business correspondence, which involves not only general correspondence, but forms a characteristic of a profession as, for instance, legal correspondence forms; advanced method in filing; secretarial methods; commercial geography, commercial arithmetic, and at least a survey course in accounting, statistics and economics. Briefly stated, high-school commercial courses for the blind should be duplicates of high-school courses for the seeing individual; otherwise the blind stenographer or typist will be far less efficient than the seeing competitors. We realize that it is not easy for us to organize such a duplicate course in our schools, due to the limited amount of matter of this nature available in braille; however, if the course is to exist at all, we must cope with the difficulties. In some instances the school will be able to braille its own texts; where this is not possible, the task again falls on the teacher to do much research work, extract the essential material, and dictate it to the pupils in the form of notes. To complete the commercial training, instructions in shorthand and the dictaphone operating must be added. Briefly stated, dictaphone instruction consists in acquainting the pupil with the shape of the dictaphone machine, and the names and movements of the parts of which he or she will have to operate and adjust; in showing him how to handle with care the delicate

cylindrical waxen dictaphone records; in ear-training throughout actual practice in taking dictation. While thus practicing, the dictated matter may be either typed or transcribed into shorthand.

Braille shorthand as arranged and printed by the National Institute, London, W., consists of numerous abbreviations of words, obsolete business phrases, of whole sentences in some cases. It comprises, likewise, many simple and compound contractions. These abbreviations and contractions are not based on the phonetic system characteristic of all good shorthand; word outlining is simply alluded to in the introduction of the book. In a word, braille shorthand needs to be revised completely, so that it will be based on the phonetic system. The advantage of the phonetic and word outlining system may be illustrated thus: Short words as "know," "there" would accordingly be abbreviated "no," "thr"; then the compound contractions that now represent these words in their full spelling could be utilized to represent words that even in their outlined form take so many spaces. We have picked one illustration from a thousand other similar instances. Such a form of shorthand would save the operator much energy, space, and time, and that would mean, of course, a considerable increase in efficiency. We earnestly hope that every teacher of braille shorthand will do her part in furnishing blind stenographers and typists with an up-to-date revised system that may really deserve to be called braille shorthand.

Braille shorthand paper as well as the machine is special. It consists of a strip, just wide enough for braille characters, rolled around a spool, which is held by a device, on the right side of the machine. As the typist operates the machine, the strip runs from the right to left, through a grooved track. The operator may thus keep writing continuously until the roll is exhausted, and that takes a long time. The arrangement of the position of the key is similar to that of the ordinary braille writer; the keys are a little larger and differently shaped. The action is very light and

almost noiseless. When work is finished at the machine, the written strip is torn off from the roll, rolled by itself, and then gradually unrolled again as the operator copies the work on the typewriter. The process of copying, of using the same means to write and read at the same time, slows up the blind typist so that, no matter how quick he may be otherwise, he can never hope to engage successfully in open competition with the thousands of efficient, annual graduates from seeing schools.

The fact we have just mentioned does not spell discouragement by any means. It does mean, however, that several things must be taken in consideration in order to face the situation wisely. First, the number of individuals taking commercial courses from year to year must be limited to the very best few; this will not insure success in itself, but at least it will prevent failures through mere inefficiency. Second, effort should be made to create (or preserve) certain commercial positions for the blind. By such positions, we refer to employment in small concerns, in hospitals, in philanthropic establishments, and in large institutions for the blind as well. This plan would insure success and prevent many unnecessary failures which decry most eloquently in the ears of the public the ability of the blind.

The same plan of created positions may be applied for blind telephone operators. It is not difficult to train the blind to operate efficiently local switchboard, such as they have in large establishments. There is no reason in the world why these occupations should not be reserved for the blind. It is to be hoped that in the future, and with the proper aid they shall assert themselves in these feasible occupations.

Large schools for the blind in this country have not explored the vocational school of telegraphy. We feel that it is unwise for Catholic schools for the blind to undertake experiments, to make innovations in unexplored fields like telegraphy and Mr. Wiley's new telephone device, through which some believe, the occupation of telephony might be

opened to the blind on a large scale. Experiments and innovations result in much expense and, therefore, can best be carried out by well-endowed institutes for the blind. This policy is not one of unprogressiveness and lack of initiative, but one of prudence. Where we are certain of progress, thither we should go, or at least attempt to go as far as we can; but when there is reasonable doubt of good results, then let us watch—and wait.

SALESMANSHIP

Salesmanship is an art, and as such it cannot be fully acquired, save by actual experience. The business of the school lies in providing its pupils, who have chosen selling as their vocation, with the concepts that are later to be put into practice.

There are two fundamental concepts that may be applied universally in salesmanship; namely, the concept of price values, which is based on demand, and the concept of profit-making. The arithmetic required in grammar school simply affords skill in handling a general type of problems that are based on numbers; algebra trains the mind to find unknown quantities; but neither of these sciences ingrain in the mind that habitual appreciation or sense of commercial value that forms the very root of success in salesmanship. Pupils who contemplate adopting this vocation must, therefore, be provided first of all with a special course in business arithmetic, so that, through constant mental drill in solving problems that illustrate the relation of demands, price values, and profit-making, they will develop that business sense that is too often acquired by trial and error during actual practice of the vocation. A course dealing exclusively with typical problems in salesmanship will afford sufficient concepts in salesmanship to enable the individual to undertake the selling of magazines or run a newsstand; but there is a type of salesmanship; namely, insurance, which requires particular training. As various insurance companies have each their own particular system, the teacher should select

for her pupils such literature on insurance as will be permanently useful to them as reference notes. When the pupil later on takes some company's special course, the school can then be of assistance, by brailleing for him the statistical charts which he will need, for an essential part of his business will be based on these charts.

It is a well-known fact that an individual will never be a successful salesman without certain personal traits—good physical appearance, neatness in clothing, salesman smile, etc. It is likewise a well-known fact that it is very difficult for a blind individual to develop desirable personal traits and hence development of so-called personality cannot be overlooked by the school, much less when it concerns the preparation of pupils for salesmanship. The difficulty may be accounted for in two ways: First, the individual is deprived of the means of subconscious imitation of the personal traits of those about him through lack of visual observation. Second, from earliest childhood he is limited to a very narrow social circle; his constant contact with a small and well-known group creates in him a disposition of excessive informality, of indifference in their personal traits, that becomes habitual unless some remedy is soon provided.

The teacher is not to despair because of the first limitation that confronts his pupil—lack of visual observation, for this can be remedied in several ways: First, in the case of childhood, by carefully aiding the pupil to form clear tactual perceptions of what is or is not clean and properly placed or kept; the formation of these perceptions must be accompanied with the formation of habits that will conform with these, so that eventually anything that is not clean or neat in any way will cause sensual repugnance. Second, as the pupil's mind becomes more mature, he should be aided to form mental representations of the essence of good personal traits. This may be done by careful vigilance over, and correction of, his manners in all his activities. The correction should not take the form of mere negative or positive

commands, but should consist furthermore of calm, concrete explanation of advice that will appeal to the intellect, to the will, and to the feelings, particularly to the feeling of pride and ambition; of advice that will make him understand that he must not forget that, though he cannot observe others, he is always being observed; that, though his classmates cannot observe and criticize him, he will soon be in the midst of those who will observe and judge him according to his outward appearance, and that, therefore, he must make a conscious effort to habituate himself to act like a normal being. We have used the singular pronoun, he, to denote that correction in combination with advice must, as a rule, be given individually.

With regard to second-grade limitation in the development of good personal traits—the confinement of the blind individual in a narrow social circle, we can only afford to mention it in this connection, as it is a topic in itself; but we do point it out as a problem to be solved by educators and vocational trainers of the blind. It can be solved, because this limitation is not inherently bound with lack of vision.

Whether the pupil intends to work for a particular company or whether he wishes to become a general insurance agent, he must be sufficiently instructed by the school's insurance course to take the broker's insurance license test of the state. After all this preparation, the school ceases to be concerned with the pupil's success and of this we shall speak in our concluding paragraphs. We have emphasized insurance more than newsstands and magazine subscriptions because this form of salesmanship requires more training than the others.

SUCCESSFUL PROFESSIONAL VOCATIONS FOR THE BLIND

Another field that is open for the blind consists of certain types of professions, among which may be mentioned music, teaching, osteopathy, chiropractic.

Music—Facilities to train pupils in music are provided by every Catholic school for the blind. Each school may

have its own method of teaching, but we wish to describe the one which to us seems most suitable to teaching the blind.

Before introducing the pupils to music proper, they are placed in a braille music class. A braille music primer is used in order to teach the braille musical notation. After they are acquainted with all the matter in the primer, sol-feggio is introduced, and then they are ready to be organized into a little junior chorus. The material for this chorus should consist of folk songs particularly those folk songs that have been used by the immortal composers, Grieg, Tchaikovsky, Brahms, as the basis for their great masterpieces. There is a music edition in braille containing one hundred forty folk songs. This book may be utilized both for piano and choral work, or even for teaching other instruments, such as the violin. For chorus purposes, the teacher should harmonize the songs so as to suit junior singing. Unison singing must be avoided from the beginning.

We shall not go into details as to the development of technical skill in the different instruments. We shall, however, concern ourselves with the development of musical appreciation, because very often blind individuals with fine musical talent fail to learn or to appreciate and consequently their talent is sadly wasted.

The love and appreciation for music are in a large measure dependent on environment. Those who have been listening to much jazz and very little classical music are sure to like the former and despise the latter; moreover, since popular music is more easily grasped than serious music, it attracts the ear much more readily, whereas the classical taste involves a gradual process of development. The key to the development of music appreciation is to be found in the plan we have suggested; namely, the playing and singing of those folk songs which, though easy and simple in themselves, have been the inspiration and served as the very basis for great masterpieces. Children get a great thrill

when they can recognize a tune that they know, while listening to Tchaikovsky's "Grand March," Dvorak's "New World Symphony," or de Falla's "In a Beautiful Garden"; and the teacher can afford them these thrills without any expense by careful selections of good, musical radio programs. She can find out of what each program is going to consist and, before each piece is played she can explain its form in a general way and tell the circumstances under which it was written. In the winter season, there are programs broadcast special for music appreciation, in which the music is described and explained. The teacher herself can set a good example by playing occasionally and explaining the pieces she plays. If after these plans have been carried out, a pupil still fails to lack interest in music then he is most likely unfit for the field of music, but care must be taken in passing final judgment.

Besides the actual learning of an instrument and the development in music appreciation, courses are provided for the older and more advanced pupils in musical theory, melody writing and harmony courses. For the melody writing and harmony courses no unusual equipment is necessary; for musical theory the notational graph, a device used to represent the music staff, in relief, is the additional equipment necessary. It is advisable to put in braille the matter required for advanced harmony, but for the other subjects the teacher's verbal instructions are sufficient. As to the music to be learned, to play or sing, it should all be in braille. Much of it may be found in the libraries for the blind, but much also has to be copied in school from dictation by the teacher to the pupil. While this is a rather tedious task, it is not a problematical one, and fortunately so, because there is really no way of making dictation copying, interesting, save at the expense of a great deal of time.

We, as well as the other Catholic schools, make a very practical use of singing during Holy Mass, Benediction, and other religious ceremonies. The junior chorus becomes a junior choir and the senior chorus a senior choir. Until

recently we have made no attempt to teach any Gregorian music, but now the junior choir has learned a Gregorian Mass and several chants for Benediction, and they really sing this form of music very well, so that hereafter we shall use Gregorian chants as well as the purely written music. They may be put in braille, as the system allows for the Gregorian notation.

Teaching—In this connection the question arises: Can the blind teach the blind only? Records of the past show that they can teach both the blind and the seeing. In schools for the blind they teach the braille system, manual trades, music, and literary subjects; they teach the blind, in private home-teaching. In some high schools for the seeing and in some colleges the blind teach some subjects as civics, social science, languages, and still other subjects that are not acquired essentially through the eye. Just as they do home-teaching for the blind, many blind musicians give private lessons, particularly in piano.

In schools for the blind, the individuals who contemplate to devote themselves to teach manual trades, receive their training at the school itself. Others who intend to teach subjects that demand higher learning receive the instruction necessary to enable them to enter the college and university or a musical institute. Those who attend these higher institutions of learning are as a rule very successful, seldom failing to earn their A.B., their A.M., or their Ph.D., and, as a rule, they later justify the possession of such degrees by the success of their professional work.

Chiropractic and Osteopathy—These two scientific professions are particularly suited to be practiced by the blind because the activities they require are not primarily based on the use of the eyes, but they involve most decidedly the use of the touch. The blind are making constant use of this sense from the moment they become sightless, and in many instances that dates back to the time of babyhood. Consequently the touch of the average blind individual is by far keener than that of the seeing. The writer herself has

heard a noted sighted osteopath admit that because of this keener touch the blind can be more efficient in chiropractic and osteopathy than the seeing. She is familiar with the success that five individuals have made in chiropractic and osteopathy, but of course there are many more this number throughout the country.

Schools for the blind do not provide this special facility necessary to train chiropractors and osteopaths, inasmuch as it is far more advantageous for those who desire to learn either one of these professions to get their certificate at a well-known medical institution as, for instance, the Swedish Institute in New York City. At these centers of learning, there is more equipment available than a general school could ever provide. The schools, however, can cooperate in insuring the success of their graduate pupils who attend higher institutions of learning, whether for the purpose of learning chiropractic, osteopathy, Greek, or any other subject, by putting in braille for them the textbooks which they may need. To them these braille texts are refreshing fountains of knowledge, which quench a thirst that otherwise would lead the intellect to uselessness and despair. After they have received their degrees the braille texts are still very useful for review and reference.

TRADES PRACTICED BY THE BLIND

From the dawn of education for the blind it has been known that their sense of touch is particularly keen. In order to attempt to develop it still more and to put it into practical application, schools for the blind always have taught manual art—caning, basketry, weaving, brush-making, and piano-tuning.

Caning—To provide facilities for teaching caning is a very easy matter; only a few tools are needed, such as an awl, a knife, and some pegs. An adequate supply of the desired grades and kinds of cane (reed cane, rush, split, and so forth), a sink in which to wet the cane to make it pliable

during work, some old chairs and a few tables practically complete the equipment for a caning shop.

The process of teaching how to cane is likewise very simple; the most it requires of the boy is a fairly sensitive touch so that he may be able to find the right hole to begin each row of which there are six, and to discriminate each particular row from the rest. The first, second, and fourth rows are learned immediately from simple observation; the third, fifth, and sixth rows require closer observation and, in addition, some practice before the boy is able to cane well. With time the process becomes mechanical; it is acquired mainly through the aptitude of habit and involves very little reasoning; hence, from the school viewpoint caning is not taught to train the mind, but rather to train the fingers. Practically all types of chairs can be caned by boys and men. Rush and split work are done by relatively fewer, as these types require a keener sense of touch and more care than the ordinary caning of chair bottoms.

Basketry—Unlike caning, basketry is a handicraft that may be taught both boys and girls. The boys learn how to work with heavy grades of reed, and the girls work with the lighter reed. The equipment for both caning and basketry is so similar in its simplicity that in our schools the same room is used for the same kind of work. The tools used are very much alike but instead of an awl a pair of large scissors or pliers is required to cut the reed into spokes.

Basketry work is more practical from the school viewpoint of educating the mind to form and remember concepts, because in its processes it admits of more variety than caning; in the case of the latter there is always the frame of a chair to be followed, whereas the former prepossesses a concept of the form of the basket to be made; it may be a flower basket, a vase frame, a fruit basket, a strong basket for carrying heavy loads, etc. Mere observation by feeling, of course, is not the way to form the concepts and learn how to make each type of basket. The teacher must

show each one individually the process involved in making each type, and often showing once is not sufficient. Sometimes a pupil has to undo and begin the work many times over, until at last there is no mistake and he or she can proceed to learn how to make another form of basket. We mention this fact to point out that those who first fail need not become discouraged; if good results are not obtained at once, that should be considered as just another factor or part of the work. We can conceive of no suggestion to lessen the little drudgery that may be found in learning and teaching manual work; for physical-labor processes are learned to a great extent through the aptitude of habit, particularly so in the case of the blind; and anything learned through the aptitude of habit requires a lot of repetition or practice. Although repetition may be tedious it is excellent practice in determination and perseverance.

Weaving—The equipment for the school weaving department, namely, the looms, is by no means as inexpensive as that for caning and basketry. The cheapest loom, "Dandy Loom," may be purchased for about thirty dollars. Our department is equipped with a modification of the "Cambridge" Four-Harness Foot-Treadle Loom, in which a crank substitutes the foot treadle. Like the "Cambridge" Four-Harness Foot-Treadle Loom it makes both heavy and light work and weaves as wide as forty-two inches. It is made especially for the use of schools and it is a very simple matter to learn how to operate it. Other kinds of looms adequate for the use of schools are the "Ideal Loom" and the "Weaver's Friend," which weave a yard wide, and the "Dandy Loom," which weaves thirty inches wide. This is probably the cheapest loom available, but its thirty-inch weaving width limits the kinds of work.

The work woven by the pupils consists of little table covers, carpets, rugs, ladies' handbags, scarfs of home-spun wool, and materials for dresses. The blind can become very efficient in operating all parts of the machine. After some experience they learn how to follow the design that is to

be woven and how to match colors; in a word, weaving is a very good trade for the blind, viewed from the standpoint of their ability to do it.

Brush-Making—From an educational viewpoint, brush-making is not practical in the school except perhaps for those who, not being able to keep up with school work as well as with more complicated kinds of manual work must be given something simple to do; for brush-making is only a matter of learning how to operate a very simple machine. After the boy has learned how to operate it, the same process is repeated again and again, little or no brain work being required. If the school receives orders for brushes, then brush-making becomes practical from the financial viewpoint; but from experience we can say that such orders seldom will be received and consequently the machine will seldom need to be in operation. To provide a task for those who cannot do a more complicated one and to supply demands if orders should come in, it is advisable to have a brush-making machine and a few boys trained to operate it.

Piano-Tuning—This trade is ideal for the blind, from the standpoint of their ability to execute it. It demands the use of just the senses that are most well developed in them—touch and hearing; lack of sight is no handicap to the piano-tuner.

The average boy can enter the course in piano-tuning when he is fourteen or fifteen years old. In the process of learning, he does not become acquainted of a sudden either with all the tools in the tuning kit, or with all the parts of the piano, but rather, as he learns the name, shape, and use of a particular tool, he is made acquainted with the corresponding part, in the piano that is handled by such a tool. In this way the whole process of learning the parts of the piano, the tools, and how to work on the piano, with the tools is coordinated. A tuning kit and a few dismantled pianos, of different types and makes, constitute the essential equipment of a tuning department. Since most schools for the blind teach music on a large scale, there will be

enough good pianos to afford practical experience to those who take up tuning.

Conclusion—In the last paragraph on Salesmanship, we hinted that the school ought not to let its recently graduated pupils drift away, unaided to face a new, unknown, cold world with no friend to guide them in their problems, no one to give them a helping hand in the terrible struggle to wedge out a place, to obtain a worthy occupation for themselves, despite the stubborn skepticism of a public that is ignorant of what the blind can really do to earn an honorable livelihood. The school for the blind has to be more than a place for mere learning and training; it must assume the role of a vocational guide, during the latter years of the pupil's school career and after the pupil leaves the school; it must become the spokesman for its graduates in counter-acting public skepticism that refuses to give them a chance to earn an honorable livelihood; it must see to cooperate with vocational or placement agencies for the blind, throughout the country; in a word, it must always champion the cause of economic and social security for the blind, their right to live moral, well-grounded lives of dignity. May God be pleased to bless us with success in all these worthy undertakings.

SEMINARY DEPARTMENT

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 24, 1935, 9:30 A. M.

The meeting of the Seminary Department was called to order and the opening prayer recited by the President of the Department, the Reverend Joseph J. McAndrew, A.M., LL.D. Doctor McAndrew then addressed the gathering briefly on the important part taken by the seminary in providing the Church with a holy and learned priesthood. The seminary, he said, continues the work inaugurated by Jesus Christ when He chose as His companions the twelve who were to be His first priests.

The first paper was read by the Reverend John B. Furay, S.J., Director of Studies, Theological Seminary of St. Mary of the Lake, Mundelein, Ill. The subject of the paper was "Eliminating the Unfit," and its purpose was to establish some general norms for determining the intellectual fitness for the priesthood of the students in the major seminary.

Discussion of this paper was conducted by the Reverend George Johnson, Ph.D., Secretary General of the National Catholic Educational Association, who was present during this entire session; Right Rev. Msgr. George J. Rehring, S.T.D., Very Rev. William O. Brady, A.M., S.T.D., Rev. Charles A. Finn, D.D., P.P., Very Rev. James A. Burns, C.S.C., Ph.D., Very Rev. Joseph C. Walsh, D.C.L., Rev. Joseph J. McAndrew, A.M., LL.D. There was unanimous agreement with Father Furay's contention that at least two types of seminarian should be refused admittance to the priesthood as being mentally unfit—the dull and the erratic.

It was strongly urged by several members that every candidate be required to pass an examination before being admitted to the seminary, however excellent the testimonies

of his previous scholastic achievements. It was also suggested that the record of the prospective seminarian in college or in preparatory seminary be carefully investigated as an aid to determining his intellectual abilities. When a student is transferred from one seminary to another, complete information regarding both his scholastic rating and his character should be furnished by the institution which he is leaving.

Another subject of discussion was the questionnaire which is to be submitted to the pastor of a candidate for Holy Orders, according to the prescriptions of the Instruction *Quam ingens* (*ACTA APOSTOLICAE SEDIS*, Vol. XXIII, p. 120). It is incumbent on pastors to be most conscientious in answering the questions, because of the supreme importance of the matter at stake.

The second paper of this session, read by the Reverend John J. Lardner, S.S., D.D., was concerned with the apportionment and the use of study time. In the subsequent discussion, opinions were expressed by Right Rev. Msgr. Aloysius J. Muench, LL.D., Very Rev. Thomas W. Plassmann, O.F.M., Ph.D., D.D., Very Rev. William O. Brady, A.M., S.T.D., Rev. Joseph M. O'Leary, C.P., Rev. Francis J. Connell, C.S.S.R., S.T.D.

It was agreed that one lengthy period of study is more beneficial than several brief periods. The question of night study aroused considerable interest. A system has been introduced in one seminary whereby night prayers are recited in common at 7:30, and then the students are permitted to study for an indefinite period, going to bed as early or as late as they please. Some members of the Department favored this plan as conducive to engender habits of voluntary study; others disapproved, either for the reason that some students are sure to deprive themselves of the needed amount of sleep, or on the score that this method is opposed to the approved custom according to which the final exercise of the day in a seminary should be of a religious nature.

On the resolution that the Chairman be authorized to appoint the usual committees, Doctor McAndrew named to the Committee on Resolutions, Rev. John B. Furay, S.J., Right Rev. Msgr. George J. Rehring, S.T.D., Very Rev. Joseph C. Walsh, D.C.L.; and to the Committee on Nominations, Rev. Charles A. Finn, D.D., P.P., Very Rev. William O. Brady, A.M., S.T.D., Right Rev. Msgr. Aloysius J. Muench, LL.D.

The session adjourned at 12:15 P. M.

SECOND SESSION

WEDNESDAY, April 24, 1935, 2:30 P. M.

This was a joint session of the representatives of both major and minor seminaries. The President General, the Most Reverend Francis W. Howard, D.D., Bishop of Covington, was present at the opening of the session, and in a brief address urged the members of the Department to take an active interest in every phase of Catholic education and not merely in the particular sphere in which they are actually occupied.

The paper presented by the Reverend Francis X. Shea, spiritual director, St. Joseph's Seminary, Dunwoodie, N. Y., on "The Seminary: A School of Life," furnished the subject of a lengthy and interesting discussion on problems relating to the spiritual training of seminarians. Among those who participated in the discussion were Rev. Joseph J. McAndrew, A.M., LL.D., Very Rev. Anselm Schaaf, O.S.B., Rev. John J. Lardner, S.S., D.D., Rev. John B. Furay, S.J., Rev. Paul M. Judson, O.S.A., A.M., Very Rev. Francis Luddy, Very Rev. Stephen Thuis, O.S.B., Very Rev. Alphonse Simon, O.M.I., Right Rev. Msgr. George J. Rehring, S.T.D., Very Rev. Joseph C. Walsh, D.C.L., Rev. James Williams.

The need of deeply spiritual priests, especially at the present day, was particularly stressed; however, it was agreed, sanctity must be personal, and not merely a matter of ster-

eotyped spiritual exercises. Every seminary professor has the obligation of cooperating with the spiritual director in the ascetic training of the students, especially by giving an example of a holy priestly life.

The recent instruction *Quam ingens* manifests the solicitude of the Holy See that only men of solid and proved virtue be admitted to the sanctuary. The numerous details of the questionnaire which this instruction commands to be sent to the pastor of every candidate for Orders are a proof that the Church regards even facts of apparently trifling import as worthy of consideration in judging the worthiness or the unworthiness of aspirants to the priesthood.

The members attested that this instruction is being exactly observed in the seminaries of the United States. There are, however, some slight variations in the interpretation of its prescriptions, especially with regard to the investigations to be made before the conferring of the subdiaconate on a seminarian who has already been found satisfactory in the investigation conducted before the tonsure.

It was emphasized that not only the training he has received in the seminary but also the environments of his early years in the ministry, particularly the influence of the older priests with whom he associates, have an important bearing on the development of the young priest's character.

The meeting adjourned at 4:45 P. M.

THIRD SESSION

THURSDAY, APRIL 25, 1935, 9:35 A. M.

The first paper was read by the Very Reverend William O. Brady, A.M., S.T.D., Rector of the St. Paul Seminary, St. Paul, Minn. The subject, "The Seminarian's Vacation," afforded abundant opportunity for discussion. Among those taking part were Rev. Joseph J. McAndrew, A.M., LL.D., Very Rev. Joseph C. Walsh, D.C.L., Rev. John J. Lardner, S.S., D.D., Rev. Francis J. Connell, C.S.S.R., S.T.D.,

Right Rev. Msgr. Aloysius J. Muench, LL.D., Rev. Francis X. Shea, Right Rev. Msgr. George J. Rehring, S.T.D.

All agreed that the manner in which the seminarian's vacation should be spent is a vital problem. Financial reasons often suggest that a clerical student devote the summer months to some gainful occupation; but present conditions make it difficult for many seminarians to find employment, and even when a position is available, it is frequently surrounded by circumstances that render it undesirable for a candidate for the priesthood.

The villa system as put into practice in the Archdiocese of Boston was described in detail, and it was agreed that this system affords an excellent solution of the problem; however, it is impossible in many dioceses to provide the seminarians with this type of vacation, because of the great expense it entails.

Those students of the Dunwoodie Seminary who remain in New York during the summer are expected to make a day's retreat in common in one of the city churches in the course of the vacation; moreover, each seminarian is explicitly instructed as to the spiritual exercises he should daily perform—meditation, assistance at Mass and Holy Communion, Rosary, and visit to the Blessed Sacrament.

Much interest was aroused by the description of a custom prevailing in some parts of the West whereby a seminarian spends the greater part of his summer vacation with a parish priest in a rural district, assisting him in catechetical work and in other suitable activities. The members agreed that this method offers many advantages, provided the pastor is a priest of exemplary conduct and exercises a certain amount of supervision over the seminarian. In some sections of the East this system has been tried during recent years, although not on so extensive a scale as in the West.

Rev. Augustine T. Zeller, C.S.S.R., of the Immaculate Conception Seminary, Oconomowoc, Wis., devoted his paper to the problem of preparing students of moral theology for the proper treatment of sex neuroses in the tribunal of Penance.

The paper was discussed by Very Rev. William O. Brady, A.M., S.T.D., Rev. Charles A. Finn, D.D., P.P., Very Rev. Joseph C. Walsh, D.C.L. All admitted that the paper contained some very practical points toward the solution of a problem that is of great importance at the present day when nervous afflictions are so frequent.

The general opinion was that in doubt as to a person's subjective guilt external acts are to be presumed to be imputable, but that when there have been internal incitements to sin which the person has successfully prevented from being externalized, the presumption is that he is not guilty of any formal internal sin. In connection with this paper it was pointed out that excessive scrupulosity is to be regarded as an impediment to Holy Orders.

The following resolutions, submitted by Rev. John B. Furay, S.J., Chairman of the Committee on Resolutions, were then adopted:

RESOLUTIONS

We, the members of the Seminary Department of the National Catholic Educational Association, realizing that the spiritual training of the seminarians is the most important function entrusted to us, and that it cannot be done properly by the spiritual director alone, urge that the informal cooperation of all the faculty in class and out of class be given to this great work in whose success or failure we all share.

We recommend that in the transfer of students from one seminary to another, exact and complete information both as to scholastic standing and as to character be supplied, so that a correct judgment may be arrived at as to the desirability of accepting the candidate for admission and that, if accepted, he may be listed in the courses for which he is prepared.

We have watched with interest the growth of the plan of the seminary vacation developed, especially in the West, wherein the seminarians are entrusted to the pastoral clergy for work in religion, and we feel that we should add our encouragement to those who in a period of financial depression have opened a new and rich field for the training of the young levite.

The Chairman of the Committee on Nominations, Rev. Charles A. Finn, D.D., P.P., then nominated the following officers for the year: President, Rev. Joseph J. McAndrew, A.M., LL.D., Emmitsburg, Md.; Vice-President, Right Rev. Msgr. Aloysius J. Muench, LL.D., St. Francis, Wis.; Secretary, Rev. Francis J. Connell, C.S.S.R., S.T.D., Esopus, N. Y.

Members of the General Executive Board: Rev. Charles A. Finn, D.D., P.P., Brockton, Mass.; Very Rev. Francis Luddy, Rochester, N. Y.

Members of the Department Executive Committee: Rev. John B. Furay, S.J., Mundelein, Ill.; Right Rev. Msgr. Anthony A. Klowo, Ph.D., Orchard Lake, Mich.

The officers were elected as nominated.

The meeting adjourned *sine die* at 11:45 A. M.

FRANCIS J. CONNELL, C.S.S.R.,
Secretary.

PAPERS

ELIMINATING THE UNFIT

REVEREND JOHN B. FURAY, S.J., DIRECTOR OF STUDIES,
THEOLOGICAL SEMINARY OF ST. MARY OF THE
LAKE, MUNDELEIN, ILL.

We are told again and again to eliminate candidates unfit for the priesthood and to do it as early in the course as possible. The difficulty in following out these instructions often lies in deciding who are fit and who are unfit.

Unfitness for the priesthood may come from many sources: from lack of sufficient knowledge, from lack of piety, or from lack of proper character—external unfitness arising from family heredity is not usually within the province of seminary action. This paper will treat of only one phase of the subject; namely, intellectual unfitness. It is not chosen because in the judgment of the writer knowledge is the most important requirement for the priesthood—indeed it is subordinate to character and piety—but it has been chosen because it is more in line with the writer's experience and work and perhaps, though this is debatable, it is a lack that is easier to diagnose and measure.

There are passed up to us from time to time from the minor seminary certain types of candidates for the priesthood who present a problem for administrative action—candidates whose mental processes are a little off the normal type that we look for in the priest. Whatever sifting the minor seminary does or may do (and it is very much indeed, more perhaps than we realize), there will slip through those of doubtful intellectual capacity or abnormal types that are referred to the major seminary for final decision.

There are four types more or less clearly defined that may cause difficulty in the handling and that may receive different treatment in the various seminaries. I think that we

can divide them roughly into the Dull, the Slow, the Shallow, and the Erratic type of mind. By the dull I mean those who cannot get in the proper measure the studies necessary for the priesthood and cannot get them owing to lack of talent. To decide that a student has not the talent to be a priest is not always an easy judgment to make. The minor seminary authorities have certified the candidate as fit in their judgment, or probably fit, to make the course. They have had him for six years and surely have had ample opportunity to judge; yet at the end of the first semester the student's record shows failure more or less complete. I feel that in many, perhaps in the majority, of the cases the work of one semester is hardly long enough to come to a satisfactory decision. We must remember that in entering the major seminary the candidate is plunged into an entirely new kind of life. His external surroundings are different from anything that he has heretofore experienced; his daily order new and perhaps trying; his outlook on life very much changed. He must readjust his whole style of living and some are slow in this readjustment. In addition to this he is entering on a wholly new field of study in beginning the scholastic philosophy, and it calls for an exercise of faculties and powers he has not often used. High marks in his preparatory course, though they usually betoken a clear and penetrating mind and a ready memory, are not always a guarantee of success in his present work. In the classics, a quick memory will of itself insure success; however, the seminarian has had no sufficient previous training or experience to prepare him for the highly abstract notions that philosophy requires at the outset—truth, certitude, being. Though many of the brighter and better equipped soon adjust themselves to changed conditions and to the new approach to knowledge by way of reasoning and not of memory, there are many border-line cases that are completely at sea during the first semester and do not find themselves or learn how to study until the second semester has begun. Then there is the probability, with many a

certainly, that with the lecture and textbook in Latin, it may well be that the seminarian gets little if anything out of class and the explanations of the professor and still less out of the textbook; so he must put together such scraps as he can pick up in his conversation and discussions with his companions. Such a failure then at the midyear does not necessarily mean lack of capacity for the course. It may also be interpreted as lack of sufficient classical training or a lack of proper adjustment to his new studies. Most of the students who have failed in the first semester will, if they are faithful, make progress in the second semester and may be saved for the course. When the notes are assembled at the end of the mid-year examinations and a student has failed rather badly, it still may be not a lack of talent—which is incurable, but a lack of proper method of study or of a preliminary classical training or even of indifference and laziness in application to study—all of which are curable. However, if the record chart shows failure in most of the branches of the course and even in subjects similar to those carried before in his preparatory school and calling on the same mental methods and processes, as history, English, and the sciences, all signs then point to the conclusion that special attention should be given to this student to see whether he is fitted for the course.

The Church has fixed quite definitely what it requires in the studies of a priest, both in the time to be spent in the course and in the subjects to be taken. To avoid misinterpretation, I think that we may safely say that a seminarian of average talent who has adequate preparation can pass in all the branches if he studies faithfully. If he lacks any of these three conditions—average talent, adequate preparation, and faithful study—he will have difficulty. After all, the examination at the end of the semester or year is the mechanism for determining the candidate's mental fitness—sometimes a crude mechanism and always needing interpretation. The knowledge required of the priest is measured by the function he is to perform; he will have

charge of immortal souls. He is to explain God's revealed truth to them, strengthen them in their faith and like a good shepherd guard his flock against false views that will impair their faith or spirit. He must also direct their consciences and solve the problems that life presents. The minimum requirement of knowledge may vary in different ages and circumstances on a sliding scale according to the needs of the laity. If the seminarian's mind is not such as to be able to obtain the knowledge described above, he should not be advanced to the priesthood, but eliminated as early in the course as possible. Tender piety in the candidate is not a substitute for knowledge; it may evaporate but the dull mind always remains. Too much sympathy with the dull student, if it results in keeping him in a course for which he is unfitted, can hardly be justified. It may be zeal well intended, but it is misguided.

We must distinguish the slow mind from the dull one. The slow mind may take much time to understand the doctrine proposed, but does understand it eventually and he ordinarily retains it; whereas the dull mind does not get it. In the end as in the beginning the dull mind has muddled ideas. With the slow type of mind we must have patience and in the end we shall often find that the mind that works slowly works surely and justifies and repays all the care and attention we have given it.

The third type is the shallow or superficial mind. We are all acquainted with this type. It flits from one subject to another and understands none too well. It only touches the surface of things and is satisfied with the merest smattering of knowledge. Definitions are committed to memory, but they are only vaguely understood and as a consequence are not correctly applied. Unfortunately, a student with this type of mind does not realize his lack of exact knowledge of principles and imagines he knows a subject because he has had it in class and can talk about it in a vague and general way.

This type is curable. It is not that the shallow mind

lacks the talent to succeed; often he has excellent gifts but they are not properly used. Commonly it is the fault of the will and character, not of the intellect alone. He has not learned to concentrate and think out things for himself. He won't take the time nor the energy that complete mastery demands. I think I may say without offense that he is often the victim of faulty training. Courses have been made too easy. Drudgery and difficulty have been avoided by artificially smoothed courses. The old rule still holds that what is easily and quickly learned is usually quickly forgotten. They have not learned to apply themselves seriously and perseveringly to their studies. Their reading has been largely confined to newspapers and magazines; solid works have been shunned. As a consequence we have this type to deal with and with the current educational trend and method in the United States it is likely that this type will increase.

How may it be cured? This shallow type is fortunate if it meets in the major seminary, and the earlier the better, a firm teacher who will show how a lesson should be prepared and make his demands in accordance. He will not be deceived by the mere repetition of the words of the book, which may or may not be understood, but will require an accounting of each word of a definition and will never rest until he forces the student to think and not merely repeat from memory. It requires exceptional zeal and persevering work on the part of the professor, but it is a sure cure for this type of mind and it is a training that he badly needs.

I think that it is very difficult to check results in this shallow type of mind except through oral examinations; only thus may a man be held to an accounting of every decision that he makes and the kind and quality of his knowledge be probed and measured. Written examinations may be set that will do excellent service, but at best they fall far short of the oral examination in effective probing of the student's mind and habits, and as they are often prepared they serve neither as a remedy nor a check. Where the fault has not

been cured by this drastic training in philosophy or when the seminarian relapses into his former slovenly mental habits the judgment as to his continuing in his studies for the priesthood must be decided on qualities other than intellectual and largely on the needs of the diocese. In other words, his mental habits are against him in the final decision, but there may be other considerations and qualities that incline the decision in his favor.

The last type is the erratic mind. It is more rarely met with, I think, but found sometimes everywhere. The writer has been obliged in treating of this type to eke out his own knowledge and experience by the larger and wider experience of those longer in the field as teachers.

The erratic is the type of mind that is faulty and unreliable in its judgments and lacks common sense. It seems to have an instinct for the adoption of extravagant and false opinions. It craves novel views and leans to opinions that are liberal and rash. It has not the usual instinct that well-trained Catholics have for the teaching of the Church, is a little protestant in its mental attitudes and viewpoints, and has never learned to look to and follow the mind of the Church in making its decisions. With these men, the scholastic method is outmoded and the opinions of the great masters of theology seem antiquated and not suited to the temper of the modern intellect and to the progress of our present age. Where there are various opinions of a problem such a mind is inclined to adopt the most extravagant or rash or barely tenable, especially if it is held by some non-Catholic professor or is in accordance with the latest wild hypothesis in scripture or science or sociology. Once adopted, the opinion is held tenaciously and obstinately, often with considerable show of intellect.

Such a type is a danger and even a menace to the priesthood. In the sphere of doctrine, such a mind runs into strange opinions contrary to the received teaching of the Church, as we saw in the beginning of the century with the Modernists. In the sphere of action as priests in a parish,

simple problems that good judgment and tact would have avoided or solved easily are badly snarled and become a major disturbance. This type is apparently incurable as their eccentric and erratic judgments are not recognized by them as a fault; for no one will readily admit that he lacks good judgment either in the speculative or practical order. This type should be eliminated and the sooner the better. Pius X, in speaking of this type, expressed himself on December 12, 1904, to a deputation of bishops:

"Venerable Brethren, I have only one recommendation to make. Watch over your seminaries and the candidates for the priesthood. You are aware that there is coming over the world a spirit of independence which is deadly for souls and this independence has even entered the sanctuary and is shown not merely toward authority but even in regard to doctrine.

"As a result, some of our young clerics animated with the spirit of unbridled criticism which dominates today, have come to lose all respect for the great masters, the Fathers and Doctors of the Church, the interpreters of revealed truth.

"If ever you have in your seminaries one of this new type of scholars, get rid of him quickly and at any rate do not impose hands upon him. You will always be sorry that you have ordained even one such but never sorry that you have excluded him."

THE APPORTIONMENT AND THE USE OF STUDY TIME

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The apportioning of study time and the proper use of it—matters of serious concern in any scheme of education—deserve, we think, very special consideration when they are linked with clerical training as it is conducted at the present time. Considered for a moment in the abstract and apart from any particular program of education, study time and the proper use of it obviously derive their value from the inherent necessity of sufficient time to grasp a subject whatever its nature, and from the enhancement of this process of assimilation itself by correct method and a wise economy. This much is obvious. The disciplinary value of the proper distribution of time and the right use of it may not always be equally obvious.

In class the student gains an appreciation of the subject; in the secluded quiet of study he ponders it and gains the mastery. In the lecture hall new ideas are thrust upon, but it is afterwards he gathers up the strands of dissociated ideas and weaves them into the fabric of his mind. Chiefly in the study period are the warp and woof of intellectual character laboriously intertwined.

Now, in the seminary, we need hardly be reminded, mental formation goes hand in hand with strict moral training. Every intellectual element there must do double duty. Because of the two-fold aim of the seminary to form the mind and to mould the character after the Divine Model, intellectual elements must contribute not only what is natural and intrinsic to them, but they must also enter into the higher aim of the seminary, which is to equip the student so as to make of him above all else a worthy priest.

Without infringing in any way upon this high ideal of the seminary, we may well ask if study time can be so di-

vided and used as to help in the creation of a finer intellectual atmosphere, in begetting a greater zest for the things of the mind, in arousing something like the intellectual interest that is developed in university students, the same students often enough who displayed no exceptional talent during their seminary days. Can we not learn something in this regard from the university schedules? We recognize, of course, the limitations under which the seminary labors, and we pass over the invidious comparison sometimes drawn between seminary and university methods. For critics forget that in such a comparison the formed priest is set against the tyro, and that interest once diffused over a wide curriculum is focused on a few subjects when the student enters the university. What is to the point here, however, is the notable difference in the apportioning of study time. The university student has long, consecutive hours at his disposal, while the study hours of the seminarian with the passing of the years have been cut down considerably by the addition of class after class.

A backward glance at the happenings in the seminaries during the past thirty or forty years is revealing. During that span and throughout the history of seminaries the effort has always been to keep the accent on piety but so as to create a clergy that is abreast of the other professions in qualities of leadership and general scholarship. As a professional school for the ordinary student, the seminary yields to none; we are not so confident that it can take credit for the training of numbers of men of outstanding leadership.

During the last quarter of a century or more, then, with an eagerness, commendable enough in itself, to turn out priests adequately equipped to face a life of ever-increasing complexity, the seminary found it necessary to include competent courses in the natural sciences, to pay greater attention to Scriptural problems because of the spread of rationalism, and to respond to the revival of interest in the Sacred Chant. More recently the recodification of canon law has

shifted a good deal of interest to this field. The liturgical movement has not gone unnoticed and voice culture and public speech are receiving more attention than ever before. All seminaries have added classes to meet the situation and some have also added one or two such courses as sociology, economics, education, archeology, catechetics, English, and other modern languages.

Incidentally, thoroughness, that most desirable quality in education, is usually in inverse ratio to the number of subjects clamoring for a share of the student's time, which after all is limited.

Besides the addition of classes other factors have contributed to make the time left for study exceedingly precious, if not insufficient. The general trend of education has not left the seminary untouched despite its strong conservative tendency to cling to its traditional ways. It is true that it can no more afford to ignore the previous education of its students who are furnished by the colleges than it can disregard the demands made upon its priests who leave its halls to face rapidly shifting conditions of life.

While it looks to the college for help, it realizes, too, that the college has its own acute problems of adjustment to general educational requirements. Out of this readjustment and consequent departure from the old order of things when the classics were the generally recognized mental discipline, there has come a decline in the ability to take up at once the curriculum of the seminary. In particular, the lack of facility in Latin drops like a veil between the new student and his theological textbook. This offers a not inconsiderable handicap and throws an added burden on an already embarrassed seminary.

Considering the decreased hours of study and the heavier curriculum, we are not surprised when the criticism is voiced that the seminaries do not turn out in sufficient numbers men with real powers of leadership. A priest today has drawn to himself the attention of the nation by his ability to sway multitudes within and without the Church,

but it seems his leadership serves only to emphasize the criticism. An archbishop recently in private conversation said that the clergy as a class had been found wanting in this economic crisis, and thought that something ought to be done about it in the seminaries to correct the condition for the future. It might be said in rebuttal, of course, that when professional economists seem to be as much at sea as any one, this is an unfair indictment. Nevertheless, it must be conceded that the interest of the clergy as a class in problems of national and world significance, affecting the destinies of millions, is not overprominent.

So much for the past. When we turn to the future, there seems little hope of a reduction in curricular subjects. Our Holy Father himself in the Apostolic Constitution, *Deus Scientiarum Dominus*, written five years ago, strives to give an impulse to clerical studies. At the outset he surveys the Christian centuries and recalls that the Church has in all ages been a patron of the arts and sciences and that it was She who preserved all that was precious in civilization when it was imperiled. He reminds us that the great universities of the world arose under the aegis of the Church and learned clerics occupied the chairs. He seems to look back wistfully to those times and then to turn to the future with the resolution that equal powers of leadership shall again be awakened and fostered. After reading the message of the Holy Father, we turn to the curricula set down by the Congregation of Universities and Seminaries and there we find ever-widening horizons opened up before us. Closing the volume of the *Acta* we lay the flattering unction to our souls that the seminaries at any rate have been proceeding in the right direction as regards subject-matters, though we can hardly claim that we have caught up with the ideals set before us by the Father of Christendom.

This shows, it seems to us, that the accent is being placed more and more on the intellectual side of the curriculum. And while it gives us no warrant ever to relinquish even in the slightest degree our first charge—the sanctification of

the students—it does force upon us the realization that the time allotted to study becomes increasingly more precious in view of all that must be accomplished in the brief space of six years.

Even a cursory examination of the horaria of the seminaries supports the contention here set forth, and gives the basis for a few other observations as well. Whatever reforms may be instituted in the near future, and some are already discernible, we hazard the guess that eventually it will be found necessary to lengthen out the course to something more than six years if the requisite intellectual formation is to be provided.

In our study we examined the horaria of a number of seminaries in widely separated sections of the country and after totaling the class hours and the study hours by the week, to allow for daily variations in schedules, we compared the amount of class time to the amount of study time. It was found in some instances that something less than an hour was allotted for study for each corresponding class period. In one or two places only was the time considerably higher than this, where an hour and a half was the portion allotted to the study period.

Now, deduction from the time allotted to study must be made for attention to the person, various individual needs as well as for personal devotions. These will vary with the individual but they will still cut down the amount of study time considerably.

Moreover, the varied character of the studies and their number contribute toward making the matter of study difficult. Though in the nature of an imponderable and accordingly not yielding to measurement in hours and minutes, this feature does call for more time than if the student were studying only a few subjects.

The examination of the horaria reveals also two tendencies worthy of mention; namely, a tendency on the part of some to lop off part of the time formerly given to recreation, and, likewise, an inclination to group, or we might

say, to bunch study periods and thus provide a longer single period.

How to effect the economy which seems imperative will call forth a division of opinion. Some feel that the subjects now found in the seminary curriculum are necessary and none can well be eliminated. Yielding to this opinion, one might ask if, facing the necessity of rigid economy, the matter of overlapping might not bear scrutiny. Here again we know that some professors, resting on the pedagogical principle of repetition, assert that overlapping is a good thing.

Our own opinion is that in the present situation longer periods of study offer a partial solution. Most professors would agree that for immediate results the short study period before a class is preferable to any other system, for during that time the stimulus of getting ready for a possible call in class is acutely operative. We all know, however, that facility of acquisition on the part of a student bears hardly any relation to character formation, to permanent knowledge, to the development of habits of study or the love for it.

We are not so sanguine as to expect that any makeshift in the present system will produce any great change. The seminaries are doing all that can be expected of them in the time allotted to them to do their work. It is our opinion that there is not sufficient time for study, considering the number of subjects and their variety, to produce that thoroughness which is desirable and which itself is the best guarantee for continued intellectual development and improvement in the student after he leaves the seminary.

II

The other topic mentioned in the title of this paper is the use of study time, and under this head I have been asked to touch on the value of consultation among students, on the question of having students study definite subjects at stated periods and something about collateral reading.

Inasmuch as any judgments we have to offer on these points are based on personal experience and the observations of others, and as there is no ready external means of controlling these judgments I shall dispose of these points briefly.

Consultations among the students themselves are, we believe, most profitable where a brighter student is put in contact with one less gifted. The consultation proves beneficial where there is a real need on one side and an anxiety to impart what has been learned on the other side. Where two students are equally talented, no doubt, the clash of opinion will bring some light, but there is not likely to be the same concentration on the matter in hand as there is when the position of teacher and pupil is approximated.

In regard to the disposition of the student's time, a certain latitude, we believe, should be allowed so that he may not always be required to study a certain subject at a given time. It is chiefly in this respect that a longer study period has its advantages, for when this is the case, the student is taught to be providential about the disposal of his time. At times he will have to prepare classes well in advance, and likely enough a sense of responsibility is developed when he is thrown on his own resources to dispose of his time to the best advantage.

Here it may be well to observe that too often it is taken for granted that a man of seminary age is already in possession of a good method of study. Too often, as we know, this is not the case. Any philosophy manual offers such a method, but the student at the outset of his seminary life needs to be drilled in this method. What is not mentioned in the manual is the need of getting down to work immediately upon entering the room. A good bit of precious time is wasted by dawdling unless the student acquire this habit.

It is hardly open to question that collateral reading is of itself one of the best means at the disposal of educators to broaden and deepen the knowledge of a subject, and really

to train the student's mind rather than fill it with information. The mind grows according as new ideas are evolved, and this evolution is sustained by good reading, preferably about some central idea. Collateral reading is a means whereby the student can be brought to realize that involuntary interest can be aroused in a subject, and some of the drudgery associated in his mind with the textbook is likely to disappear. Better still, a taste for reading is fostered, a discriminating power of judgment developed and the more gifted students, who are the most likely to profit by such reading, gradually discover they are in possession of gifts worth maturing.

Reading, however, takes time, and the best training can hardly be provided if the tempo is too fast; if the seminarian feels that he is perpetually working against time to prepare the matter well enough to pass the examination just in the offing; if, in short, he has but time enough to acquire little more than a superficial knowledge of the matter for which he must give an accounting, we cannot wonder that the greater number, rather than a minority, look forward to ordination day as one of liberation from the thralldom of books.

Let me briefly sum up what I have been trying to say: First, it is not the aim of the seminary to create such a fever of intellectual interest as to shift the emphasis from the student's religious life and his spiritual preparation for the priesthood; nevertheless, the fostering of a love of study is one of the most important aims of the seminary, and this concerns the ordinary student as well as those capable of higher intellectual work. Second, the curriculum at present is too crowded to allow students time to get deeply interested in their studies. A longer course would help to remedy this. For the present, all that can be done is to group the hours of study so as to allow a student some leeway in pursuing the studies for which he has most aptitude.

THE SEMINARY: A SCHOOL OF LIFE

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It was written of old that man does not live by bread alone. True, he needs bread for his life, but the higher part of man, his spirit, has also a need—the need of wisdom and grace. There is a threefold need then in man, and a threefold food, and in the fulfilling of these wants of man lies the perfection of education. Wherefore it was written: “Jesus advanced in wisdom and age and grace with God and men.” These three elements have entered into the training of priests, since those days when the chosen ones saw “hot coals lying and a fish laid thereon and bread”—heard the words of wisdom, “Now this is eternal life: That they may know Thee, the only true God and Jesus Christ, Whom Thou hast sent”—and received grace, for “there appeared to them parted tongues as it were of fire; and it sat upon every one of them and they were all filled with the Holy Ghost.” In the blending of these three elements to make a perfect food, in their correlation to secure a single aim, in their fusing to form a life like that of Christ rests the art of training future priests.

The expression of this art has taken a varied form in the history of the priesthood. An event of the sixteenth century marks a change from former ways. A new child was born to the Church at the twenty-third session of the Council of Trent. Its name was *seminarium*. Conceived at a time of darkness and born amid scenes of strife, the child has waxed strong and has been as a right arm to its mother, the Church. The aim of Trent in establishing seminaries is seen in its decree. The Council knew that “when the priesthood is relaxed, the people fall—that all raising of the laity must begin by raising the priesthood.” Its purpose was to establish schools of clerical training that would be separated from the spirit of the world. The detachment of Nazareth

was to feature the forming of future priests. The phrases *religiose educare* and *ecclesiasticis disciplinis instituere* found at the beginning of the canon, show that the purpose of Trent was to make a seminary primarily a school of Christ, a school of spiritual life. A reading of the decree reveals the complete mind of the Council on the nature of a seminary. After describing the necessity and nature of the spiritual training, the canon treats of studies, discipline, and material support. This eighteenth canon of the twenty-third session of Trent is the charter of seminaries. It set forth the way to supply the three elements of a complete education—the physical, mental, and spiritual; it struck at laxity by requiring detachment; it aimed to reform the Renaissance by fostering the spirit of Nazareth in seminaries, where future priests like the First Priest would advance “in wisdom and age and grace.”

As the blueprint of the architect is seen best in the finished house, so the canons of Trent are understood to better advantage, when viewed in the Seminary of St. John the Baptist in Milan. Founded by Saint Charles Borromeo who was a great pastor and a lover of souls, it could not be less than Trent demanded. He carried out the plan of the Council promptly and established a model seminary in his episcopal city. It was a house of intellectual and spiritual culture, and while these phrases, after centuries of use, have come to be *obiter dicta*, when applied to seminaries, they realized the fullness of their meaning in Borromeo's seminary. Its material concerns were cared for in a way that showed its founder's solicitude for the natural side of a seminarian's life, and above all it bore the impress of his character—the character of a true pastor, zealous for souls and jealous of his flock. His mind was clear, solid and had a marked simplicity, but his strength was in his love. Disinterested, seeking not the things that were his own, but the things of Christ, consumed with a zeal that made his heart a holocaust and his life a consecration to his charge,

Saint Charles took weak men and gave them the courage and spirit of another Paul.

The Renaissance had taught men to exalt the letter of the law to such an extent that its spirit died. The spirit of the law—*caritas*—had its resurrection in Milan. The Seminary of Saint Charles taught clerics how to advance in wisdom and age and grace, but it gave the primacy to grace, to Divine charity, to apostolic love, and under the aegis of the Spirit it grouped all elements of seminary life, prayer, studies, discipline, physical care, works of pastoral zeal, forming from all a single monument—the figure of a Good Shepherd.

The blueprints of a modern seminary are found in the canons of the Code, but its spirit is found in Nazareth in the first century and in Milan in the sixteenth. It is only by blending the perfection of the spirit of the law and the perfection of the letter of the law that the dreams of Trent can become real. A realist might say that the seminaries of today are meeting with only moderate success. Some bishops praise, others condemn. Usually there is neither unqualified praise nor unqualified blame. On the other hand, the average seminarian is apt to be perplexed at the complexity of seminary life. A host of rules and a number of classes. Bells ring continually. Time for chapel, time for class, study time, free time. When a man has seven different teachers and seven different sets of notes, he is apt to see the letter of the law as a tangled skein and be caught in its complexity. He may not realize that the seminary of today like all educational institutions is facing what the late Mr. Justice Holmes once called “the natural evolutions of a complex society.” Studies have been divided and subdivided. The law has grown apace and the simplicity of the learning taught in Apostolic days has been replaced by the complexity of modern education. The Gordian knot of this difficulty can be cut in no other way than by the sword of the spirit. Genuine love of God and love of neighbor for His sake—not two loves but one—this

love, this spirit of the Gospel, this soul of the apostolate must inform seminary life to such an extent that the chapel, the lecture hall, the students' rooms, the refectory, and recreation grounds are filled with its presence. A seminary that has little or no spirit in this sense is just a building. It will produce time-serving priests, who call the priesthood a business and make money its first consideration. If it is near a large city, it is apt to send forth young priests, who are smart, sporty, sophisticated. A bishop's troubles often begin in a seminary. There is no more fruitful source of anxiety and possible scandal than a seminary that has little or none of the genuine spirit of the priesthood. It is so easy at the present time to fall into the errors of the Renaissance, into the heresy of the Pharisees, and to exaggerate the letter of the law. There is a warning in the words: "Those who cannot remember the past are condemned to repeat it." There is food for thought in the old saying: "Good intentions pushed beyond the limits of reason always bring vicious results."

During his six years, a seminarian attends over three thousand classes. He has a number of different teachers and reams of notes. If this mass of material is to be assimilated and made a part of his priesthood, the spirit of study must be a part of his intellectual life. He must be taught not only the subject-matter, but also the final cause of his studies. And this phase of teaching is not the exclusive province of spiritual directors. If it comes only from them, the mind of the Church is only partly fulfilled. If the motives of study, its final cause, and its relation to life are left entirely to those in charge of spiritual direction, then a divorce has taken place in the classroom between the letter of the law and its spirit. This may be one of the reasons why so many priests cease to study after the time of their ordination. Learning that rests on compulsion never has lasting effects. When the spirit of study goes hand in hand with the matter presented, a taste for intellectual things will be created and a love for learning

stimulated, with permanent good effect on the students' future priesthood. A seminarian no longer asks: "Are the strength and vigor of youth to waste themselves in a dull, dead routine?" Was not youth made to run as well as to walk? Has the tremendous earnestness of truth felt by the Apostles ceased to be? Teaching the spirit of study does not mean the conversion of lectures into homilies. It does mean that seminarians should be taught philosophy and theology in a manner different from laymen; that the final cause of study should be explained from time to time as well as its material object; that a personal interest in students, a sign of supernatural charity, brings a willing attention, which an impersonal attitude is apt to destroy; that the letter and spirit of study should go hand in hand so that seminary training will not be a mosaic of separated departments, but a life that functions through unity.

It is said that a man lives by his spirit. So does a seminary. All departments should be linked to it that thereby they may have unity and life. This applies to discipline and to food. Apart from spirituality, discipline is a crucible of fire; linked to spirituality it is a crucible of love. If discipline is divorced from the spirit of the priesthood and rests primarily on compulsion and fear, obedience becomes an external compliance with a hated rule. "The mother of virtues," obedience, must have its letter, but that letter must be subject to the primacy of the spirit. If it is not, it is a sign that the men in authority are weak characters, for tyranny is the only way by which weak men can rule. The correlating of obedience to the rule and spirituality must be made by those in charge of discipline and by those in charge of the spiritual direction. If it is left to one or the other, the ideal is not fulfilled. When the two are blended and discipline takes its proper place in the living of a Christ-like life, seminarians will obey through a reverential fear and, above all, for the love of Jesus Christ.

Proper food is part of a seminarian's natural life. It should not be a thorny problem; yet it so often is. A semi-

narian should receive substantial food that will help to give him the physical fitness for his vocation. When Pius X was Archbishop of Venice, we are told, he visited his seminary frequently, unannounced, and his first call was the kitchen. As in discipline so in physical care, there should be no divorce between the letter and the spirit. Proper food is a part of life. Poor food that causes unnecessary sickness and fails to give seminarians sufficient strength for their work is a matter of conscience. The spirit of Christ must rule here as elsewhere. When the physical care of clerics is correlated with spirituality and takes its place in the plan of a unified life, substantial food will be served and the refectory will have the kind of spirit that Saint Benedict taught his monks of long ago.

The world in which we live is in a state of bewilderment. "Hunger and hate walk hand in hand. Weary men, weak women. Endless need." And in the midst of it all stands the young priest fresh from seminary halls. He needs physical strength to stand the strain of living; he needs sound doctrine, as a man needs light when surrounded by gloom. But beyond strength and wisdom he needs the spirit of the Gospel and the soul of an apostle that he may be saved from the viciousness of the world and stand forth as a savior of men. Are the seminaries of today sending out young priests who have an apostolic spirit? Or are they producing men who have a fair amount of piety? If a candid bishop says that the latter is true, it may be revealing to know that in one seminary the sixteen and a half waking hours of a cleric are divided each day in this fashion: Three hours for spiritual training, five hours for meals and recreation, eight and a half hours for class and study. These figures show that education of this kind favors too much the training of the mind and too little the formation of character. We are training seminarians too much to be teachers, too little to be apostles; sending them forth to save the saved and not forming them sufficiently to be saviors of the lost. The members of the faculties in

various seminaries can be divided according to the nature of their work and the figures show that in men as well as time the mental training has received a more than generous part. Are we blind to the conclusion that must be drawn from these premises? Is it any wonder that Canon Sheehan in an unpublished manuscript on Clerical Studies asserted that many of our seminaries send out learned priests devoid of the spirit of the Apostles and their Master? We do not need a New Deal for some of the seminaries to correct this condition. We need to rediscover the old set of values in clerical training; we need to go back to Milan, to Trent, to Nazareth. One spiritual director for two hundred and fifty men is not enough; one lecture a week on the spiritual life and a brief course in ascetical theology for deacons is not enough. When young priests are asked to give an estimate of their seminary life and tell you that studies were the *summum bonum*, a change has taken place in the old order of values. There are seminaries, no doubt, where these conditions do not apply. Where they do, there should be a return to the traditional order. We need more men and more time for the character training of future priests. We need the last year of a seminary course to be made a year of transition, when deacons will be taught how to use liberty; when the oft-neglected pastoral side of their training will receive proper attention and they will be taught an approach to the problems that face the parish priest of today; when a passionate zeal for souls like a consuming fire will be enkindled throughout the year and not merely in the Ordination retreat.

"Before the sheep were committed to the First Sovereign Pontiff, he was required to pass an examination. In what? Saint Ignatius says: (Eighth Apparition) 'Jesus examined Peter three times—on charity.'" When this spirit of the Gospel is made supreme in seminary training, formalism will cease to be. Ideas will be linked with life. The mind to know and the will to love—convictions and a flaming zeal to preach them—this is clerical training not static but

dynamic, making a seminary a fit preparatory school of a militant Church. "It's the way we look at life after all that makes it livable. A hermit will thrive on a crust of bread, a handful of greens, and water from a spring. He lives by his spirit." So must a seminary; so must a seminarian; so must a priest. God give us men who in body are strong. God give us men who in wisdom and knowledge are sound. God give us men who in spirit are apostles. Clear as the Syrian sky is the world's need of such men. The seminaries can and should form them. And the seminaries will, when the physical, mental, and moral elements of a clerical education are embraced in a life that is love, love of Christ crucified, that will teach young priests to despise the world, to dispel its darkness, and to lead mankind from the wreckage of civilization to the shores of an eternal life.

THE SEMINARIAN'S VACATION

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Discussion of any problem affecting the ecclesiastical seminary or the vocations of seminarians naturally must assume the bent or the direction imposed by acceptance and realization of the goal of seminary life and by consideration of the exalted nature of the priestly vocation. Any attempt, therefore, to describe or define the ideal seminary vacation must look to the general purpose of seminary life for direction and to the priestly ideals for specification. The best vacation, then, will be that which best provides for the continued priestly formation of the candidates for Holy Orders and that which best promotes the general purpose of the seminary as conceived by the Church and as promulgated by the Venerable Fathers of the Council of Trent. From the time of Saint Paul, the Church has repeated that the priest is "taken from among men," ordained for men "in the things that pertain to God." In a practical sense, the priestly formation of the seminarian is chiefly threefold: the acquisition of the required learning for the proper discharge of his future office—not, it is true, mere intellectual formation, but the gaining of special learning, through grace, for a supernatural purpose; secondly, the growth in personal, spiritual qualities of soul so that the ordained priest may truly say, "I live, now not I, but Christ liveth in me," and "As I have given you the example, so do ye"; thirdly, the almost unconscious acquisition of and the ready, perpetual, almost instinctive, response in all things to the *sensus* or *spiritus ecclesiae*, the ultimate realization in all the practical aspects of life of Christ, living and acting in the world through men.

No definite ecclesiastical legislation specifies precisely and in detail how the periods of rest from seminary studies are to be spent. The Council of Trent asks for the separation

of the aspirant to the priesthood from the world from the age of twelve onwards. The insistence of the Holy See on the establishment and form of minor seminaries—distinct from lay colleges—is at once a reaffirmation of the mind of the Council of Trent and an indication of the ideal atmosphere in which vocations to the priesthood may be expected best to flourish. As is known to all, the Roman villa custom now spread into other countries outside Italy and approved or commanded by Popes Leo XIII, Pius X, Benedict XV, and Pius XI, while not made obligatory by law on all dioceses, nevertheless affirms the need of spiritual guidance and segregation for seminarians not merely during the active scholastic periods of the year, but as well during the time of rest from intense intellectual work. This very general legislation of the Church and the directive practices of these various Popes are based, of course, on the spiritual conviction that there is an essential differentiation between the spirit of the world, from which the aspirant to the priesthood is to be weaned or protected, and the ecclesiastical spirit to which he is to be formed and in which he is to grow. “To be other Christs” and “to put on the new man” are the familiar exhortations of Holy Scripture which mark for priests and seminarians a perennial conflict not absent from priestly life or seminary days and not lessened by vacation contacts with a world that does not understand the priestly ideals.

The chief pronouncements on the subject of seminary vacation follow:

(1) The letter of Pope Leo XIII, September 18, 1899, to the Ordinaries of Brazil:

Periculi vitandi ratio suadet ut comparetur alumnis rusticatio ad feriandum nec arbitrium relinquitur suae cuique ipsorum adeundae familiae. Multa enim pravitatis exempla manent incautos, praesertim colonicis iis domibus ubi operarorum familiae glomerantur; quo fit ut in juveniles cupiditates proni, aut ab inceptu deterreantur aut sacerdotes

futuri sint offensionis populo. Rem istinc jam tentatam feliciter a quibusdam episcopis maxime commendamus.

(2) The norms prescribed for the seminaries of Italy by the Congregation of Bishops and Regulars, January 1, 1908:

Episcopi omne studium adhibeant ut Seminarium domum habeat rusticationis in qua alumni animum relaxare queant feriis autumnalibus. Occasione diuturnarum feriarum ne liceat alumni eas apud parentes impendere; omnes acquiescant solatiis quae in seminario indiebus parabuntur. Feriae autumnales ab omnibus impendantur in loco ad rusticandum designato. Attamen prudenti Episcoporum arbitrio committitur alumni praesertim Lycei et Theologiae indulgere ut per aliquod tempus (ad summum per mensem) apud parentes se conferant.

(3) The directions of the Third Plenary Council of Baltimore:

Ne alumni clerici, ubi villae nondum institutae sunt, vacationum tempore, illum rectae institutionis fructum amittant, quem non sine magno suo et suorum moderatorum praeceptorumque labore acquisierunt, superiores accedente feriarum tempore sedulo eos instruant, qua ratione debeant inter consanguineos et concives versari.

As will be readily noted, these pronouncements are directive not normative, affirming ideals and leaving the practical solutions to the good judgment of those charged with the duty to form a pious clergy.

Various conditions and circumstances have, throughout the world, moulded episcopal policy on the problem of seminary vacations so that the customs of all our seminaries fall broadly into one or another of the following five classes: (1) The strict villa system, where supervision of the seminarians' spiritual lives is continuous for the whole period of his clerical training and where little, if any, time is permitted for visiting with families or for other worldly contacts. (2) A mitigated form of the villa system which provides almost the same general spiritual supervision for

the whole year, but which permits a month's visit at home or provides time for travel or allows a brief period in which the seminarian is left to his own guidance in the world. (3) A vacation spent completely at home, in which the seminarian occupies himself with some gainful occupation, if such can be obtained, or busies himself in the work of the family. The chief points of this custom are that the seminarian remains with his family the greater part of the vacation and has for spiritual guidance the more or less watchful eye of the parish priests. (4) A vacation spent completely at the will of the seminarian, possibly in some gainful occupation away from home. In this type there is little or no family or parental supervision and it is not unlikely that there will likewise be little or no priestly guidance. (5) A type of vacation in which a part of the summer is spent with parents, the remainder in some planned ecclesiastical activity under the direct charge and supervision of pastors with whom the seminarians live and to whom they are accountable.

We are sufficiently familiar with each of these vacation systems that it is possible theoretically to work out the particular advantages and disadvantages of each. In the stricter villa system, where the whole year is spent under the close supervision of ecclesiastical authorities with but the briefest period assigned for visitation with parents, the advantages which appear are, of course, physical, moral, intellectual, and spiritual; the disadvantages may be classed as practical. In detail, every one would be ready to concede that such a system, continuing as it does the intensive cultivation of the school year, provides adequate moral and spiritual opportunities. Lighter intellectual work promises that there will be no educational stagnation. Certain physical advantages also appear in the provision of adequate food and housing which would not be so if the seminarians were sent back to poor homes with inadequate facilities. The practical disadvantages may be listed as follows: (1) The financial difficulties to both dioceses and students, since

the former need a greater appropriation to provide the villa system for their students and the latter often do not find it possible to earn the necessary funds to provide for the important expenses of another scholastic year or to aid their burdened families to carry further the inevitable expenditures of seminary life. (2) Such close supervision provides the student no opportunity to discover how far his spirituality or piety is personal, thus opening the door to regimentation. (3) There is likewise no provision for a practical knowledge of the world in which the seminarian later a priest, must live and work, against the wrongs and injustices of which he must protest and to which he must interpret the life of the Church and the doctrines of Christ in a practical way. (4) Little provision is made for the acquisition of personal self-control so necessary if abuse of liberty are to be avoided in the future. The proper use of self-direction and of liberty can only be made by present character direction. (5) This system provides too great a contrast between the sheltered life of the seminary and the comparatively unsheltered life of the priest; in other words it creates an artificial atmosphere, teaches the seminarian to live in it successfully and then pushes him without warning into an entirely different mode of existence. (6) While providing physical advantages, there are also disadvantages for the strain and stress of seminary life are not completely removed, leading, at times, to extreme nervousness and spiritual scrupulosity.

(B) The so-called "partial" villa system, providing that part of the summer be spent under seminary jurisdiction and part at home or traveling, seems to partake of the advantages of the stricter villa system without assuming all of its disadvantages, the while it admits the disadvantages of the system next to be listed without including all of its advantages.

(C) The common custom of our country provides a vacation largely spent at home under parental and pastoral supervision part of which time may be spent in occupation

at home or in a way which will provide for home life the major part of the time. This system did not accidentally happen. It was probably the result of economic and practical factors, but it had for a basis the instinctive idea that the Christian home, like the seminary is a school of virtue. The chief advantages may be listed as follows:

- (1) The system has produced excellent priests.
- (2) What failures have followed have not been because of the home influence, but because that home influence was not accepted, the same as seminary failures are not because of the seminary but in spite of it.
- (3) The seminarian has an opportunity to make his piety personal rather than to follow routine for routine's sake or because of faculty supervision.
- (4) The home influence accounts, in many cases, for the germs of seminary vocation. It is not to be expected that it will endanger the germ once it has sprouted.
- (5) This system puts the student on his own mettle, allows him to stand on his own feet, presents a challenge not unlike that which he will receive on his first assignment in the priesthood—with the exception of priestly contacts in the parish house.
- (6) This time allows the student a real test of faith, of his virtues, of his devotion. Its special advantage is that it is a continuance of his seminary training but under his own direction according to the norms given him by his ecclesiastical superiors.
- (7) It should be emphasized that this is as truly a part of his training as the seminary days; i.e., to gain the ability to live and mix with secular people and to maintain the spirit of the Church and of Christ.
- (8) This type of vacation affords the seminarian an opportunity to learn the characters and habits of people, to gain an insight into the future work of the priest which must deal with families.

To these advantages the following disadvantages may be opposed:

(1) It is false to affirm that the seminarian's chief business or important business is preparing for the future. His chief work is his own spiritual preparation so that he may meet problems as they come later, not anticipate them now. Denial of this principle will affirm that the seminarian should have practical contact with all sorts of evil and vice in life so that he may learn to live in the midst of it later on.

(2) There is a tremendous loss of time for the seminarian; after a short visit he does not know what to do with himself.

(3) This loss of time leads to idleness, indolence, dissipation. It may also contribute to the waste of time not unknown in the priesthood.

(4) This is often a time of intellectual hibernation which interferes with the spirit of study. It is too much of an interruption in the normal seminarian's or priest's life.

(5) A vacation at home may not provide the physical relaxation needed after a seminary year. Crowded family conditions, lack of proper food, lack of opportunity for fresh air and for proper recreation may be real disadvantages. Also the seminarian may be expected to partake of work which will incapacitate him for complete seminary life until after he has had an opportunity to rest during the first weeks of the school year.

(6) This time is too long a period of inactivity.

(7) The tests of virtue afforded by the world may be too difficult for the seminarian's present state of character. He might be able to meet these more successfully as a priest than he will as a neophyte.

(8) There is the possibility of lack of edification even from the family. It is not unknown that the seminarian must spend his time with brothers and sisters invalidly married or at least occupied in the more frivolous things of life. From them the seminarian receives a stimulus which is not the best.

(9) Not seldom the vacation time is a period in which

the family comes to depend too much on the advice or work of the seminarian, thus counteracting the direct teaching of Christ and the seminary that he must give up father and mother and all things to dedicate himself wholly to the work of the Church. This later may lead to the dependency of a family on a priest to such a degree as to interfere with his work.

(D) The vacation spent by the seminarian wholly at his own direction, away from home and family, away from the seminary, engaged in gainful occupation with seculars, apart normally from priestly guidance.

Every one sees readily that here the advantages are fewer, the disadvantages greater, as follows:

(1) This provides the greatest possible test of a vocation. Priests who have spent such types of vacation have strong characters. Those who cannot live the priestly life quickly learn of it and leave the seminary for good.

(2) This provides in the best way the funds necessary to continue priestly life in the seminary for another year.

(3) Here is a practical way for a seminarian to learn the realities of life in the world, the difficulties, temptations, struggles of the laity. This contact will open a seminarian's understanding and sympathy and give him intimate realization of life as he will meet it later on in the priesthood.

(4) By his lay contacts the seminarian will learn the value of money, will know how to provide for himself, how to judge things in a material way—a knowledge notoriously lacking in many priests as is admitted by business and professional men.

(5) This facing of life will do away with the charge that seminarians are herded into the priestly life and brought to assume the obligations of the ministry without an accurate picture or an intimate realization of what the burdens of the priesthood really are. This independent time will give him a knowledge not otherwise attainable.

The evident disadvantages seem to be:

(1) Real loss to the spiritual fineness necessary to a good

priestly life. Every one is aware of the deterioration possible in priestly character by worldly contacts. The growing increase in infidelity common to our days will be communicated to the seminarian in his impressionistic years. Irreligion, indifference, and religious apathy will touch him surely. He will lose a taste for silence, prayer, meditation, spiritual reading, and will be occupied by purely material work. We need not speak of the possibility of evil companions, amusements unworthy of his calling, and the various other sources of temptation.

(2) Loss of the spirit of study which cannot flourish without seclusion, silence, and opportunities for reflection.

(3) Lack of edification through evil example.

(4) Even if sheltered from all these evils, the employment will not aid the physical and mental life for it will weary rather than refresh the seminarian.

(5) The parish priest is handicapped in his relation with the seminarian, for either he will not know him as such, or he will not have time to devote himself to the seminarian, or the work of the seminarian will keep him from the usual beneficial contacts with the priest.

(6) There is in the material contact of the world something that makes a seminarian material minded, an ecclesiastical racketeer, interested in money and money making, absorbed in the material at the expense of the spiritual. This is a distortion of values which may continue in later life though he now succumbs to no great temptation. It is the birth of worldly mindedness.

(F) Finally there is the vacation now growing in the seminaries in the United States where seminarians spend a short time with their parents and the remainder in the care of some priest—usually away from home—by whom he is instructed in the practical work of the ministry, catechetics, street preaching, work among the underprivileged, etc., and by whom he is initiated in the work of the Church, school and club, from whom, also, the seminarian receives his first initiation into priestly work.

In addition to the advantages already mentioned for other types of vacations, the following seem true:

(1) Here is a real safeguard for vocation, the while one has a complete change from seminary life.

(2) The advantages of some home contacts are received but because of the restricted time there, the disadvantages are not so apparent.

(3) The spiritual advantages of villa life are had from the close supervision of the priest.

(4) Intellectual activity remains active.

(5) Here there are practical outlets for use of the equipment the seminarian has already received. He can quickly tell his own tastes and abilities; he has opportunity to check his own personal spiritual life, etc.

On the other hand, what disadvantages there are are the same as in a vacation spent at home and in a villa life of the moderated style.

Nineteen years ago the Catholic Educational Association considered this same problem of seminarians' vacations and at the end of their sessions expressed themselves as follows:

"Resolved that greater insistence be displayed in requiring some useful works on the part of seminarians during this (the vacation) period, such as sermon writing and book analysis; and that they (the seminarians) be given opportunity, wherever possible, to take part in social and religious work."

The opinion of not a few seminary professors is that the attempted assigned study and reading during vacation was not of considerable help in solving the problems so well discussed then, continued to this present, and summarized here. There is a class of seminary student who needs no such extra stimulation; those who have needed it have hardly profited from it, if the work done is any test. Only in later years has there been a real effort to enlarge the possibility of seminarians taking active part in social and religious work. There seems here to be a

genuine opportunity for seminarians' service. This may take the form of activity in the study club or catechetical work in the various dioceses of the country, follow-up work in street preaching, or any other form of initiation into priestly activities.

But at all events, what is also demanded is a campaign to enlist the cooperation and sympathy of the parish priest in the work of the seminary. Ours is a problem comparable to that of the parish school asking the cooperation of the home.

First, we need the active assistance of the parish priest—(a) to continue our work by word and example; (b) to take the seminarian into his home, frequently allowing him to share in his work; (c) to establish confidential relations between the seminary and the parish priest so that the supervision of the summer will not be perfunctory but meaningful.

Secondly, by cooperative work, a reading list with minimum qualifications could be supplied the seminarian on which he could be examined after the summer with a report to his Bishop as an essential sequel to the examination.

Thirdly, to assist this, some form of library service should be inaugurated, for the seminarian often has no books of ecclesiastical merit available.

Fourth, the assignment of seminarians to religious summer work should have some supervision by the seminary authorities (or by the Ordinaries) so that the priests in turn to whom they are assigned could be given their responsibilities.

Fifth, some form of public recognition of seminarians; i.e., public assistance at Mass after reception of tonsure (or something similar) could be begun, or continued. Thus solidarity between the priest and seminarian would be increased and would bring unity among themselves.

Sixth, a campaign to ask the cooperation of the clergy in taking seminarians with them on parish calls, sick calls, taking of census, etc.

In conclusion, we must accept the seminary vacation as we find it. To change it rests with the Ordinaries who are as keenly aware of the advantages and disadvantages as we are. This is perhaps our opportunity to summarize recommendations which the Ordinaries could endeavor to put into effect that the whole training of the seminarian may be improved and our work more blessed.

MINOR-SEMINARY SECTION

PROCEEDINGS

FIRST SESSION

WEDNESDAY, April 24, 1935, 9:30 A. M.

Because of events entirely beyond his control, the Chairman of this Section was unable to prepare in advance a program of papers touching on matters of importance to the members of this Section. It was decided, therefore, to have a series of round-table discussions on any topic that was of vital interest to the body as a whole or to any of its individual members.

At this session was discussed: "Ways and Means of Interesting a Greater Number of Minor Seminaries in Our Problems." It was decided that information of general interest should be mailed to institutions throughout the course of the year and that a letter, similar to the one mailed preceding the 1934 Convention, should be sent immediately before the next Convention.

It was generally agreed that the Chairman of this Section should be, *ex officio*, a member of the General Executive Board of the Association and that this agreement should be brought to the attention of the Committee on Nominations of the Seminary Department.

SECOND SESSION

WEDNESDAY, April 24, 1935, 2:30 P. M.

This was a joint session of the Major-Seminary Department and the Minor-Seminary Section. The report of this session will be found in the proceedings of the Major-Seminary Department.

THIRD SESSION

THURSDAY, April 25, 1935, 9:30 A. M.

A series of round-table discussions was held on the following subjects: "Teaching of Latin," "Problem of Contact With Secular Schools in the Field of (a) Athletics, (b) Debates," "Spiritual Exercises in the Minor Seminary," "The Necessity of the Entire Faculty Cooperating in Studying the Character of the Student, as Manifested Especially During His Leisure," "Wisdom of a Thorough Physical Examination for Each Applicant."

The Very Reverend Joseph A. Behlis, C.S.S.R., Ph.D., Chairman, presented the report of the Committee on Nominations. The following officers were nominated for the coming year: Chairman, Very Rev. Francis Luddy, Rochester, N. Y.; Vice Chairman, Very Rev. Stephen Thuis, O.S.B., St. Meinrad, Ind.; Secretary, Rev. Francis N. Ryan, C.M., Princeton, N. J.

The officers were elected as nominated.

The Very Reverend Chairman, in his closing remarks, voiced the sentiments of the members, when he stated that this meeting, while informal, was most interesting and instructive. The discussions had been lively and the speakers had given their opinions fearlessly. He hoped that our future meetings would be better attended and that we might be able to persuade our absent brethren to come out of their hiding.

The Chair received a motion to adjourn, which was seconded, duly passed, and so ordered.

FRANCIS N. RYAN, C.M.,
Secretary.

PAPERS

EXPERIENCES OF A PREFECT OF DISCIPLINE

REVEREND RICHARD B. McHUGH, A.M., CATHEDRAL COLLEGE OF THE IMMACULATE CONCEPTION,
BROOKLYN, N. Y.

It is not my intention to consider the problem of discipline from the standpoint of psychology or to attempt to lay down principles, but rather to mention several of the practical problems that have faced me as prefect, and the methods I have used in meeting them. I hope that this paper may bring forth from those who have had similar experiences an expression of opinion which may be of help to me.

Cathedral College, the Preparatory Seminary of Brooklyn, has an enrollment of four hundred students, all of whom live at home, some of them traveling forty miles daily to school. This limits our actual supervision to the five hours of the school day. For the supervision of our students outside of school hours we rely upon the assistance of their parents and of the priests of their home parishes. Incidentally, I would like to pay tribute to the kindly interest shown by our diocesan priests in the spiritual and intellectual progress of our students.

Each September, we distribute to the new students a leaflet containing a summary of the chief rules for their conduct outside of school hours. We also send a letter to their parents asking their help in regulating the conduct of their sons, and explaining how they can assist us in developing the priestly character.

For the promotion of the student's spiritual welfare, and to protect him from harmful influences, we have several fundamental rules. These are: Daily attendance at Mass, weekly confession, frequent and, if possible, daily communion, a prohibition against being out of their homes at night without permission of the prefect of discipline, or

a priest of their parish, and strong recommendations with regard to attendance at moving-picture shows or theatres, and care in the choice of companions, and reading matter. We check Mass attendance by means of a special report card which is examined each month, having been signed by either parent. For the accommodation of those students who have to travel long distances and may be unable to hear Mass in their parish church, we have a Mass each morning in the College chapel.

Confessions are heard each Saturday afternoon in the school by fifteen members of the faculty. At the beginning of the school year, the students are allowed to choose their confessor and must go to him each week. They may change confessors at any time. If for any reason they wish to go to some priest outside of the College, they obtain permission from their regular confessor. Of course, this permission is granted without question.

Since we have no spiritual director, the prefect of discipline supervises the spiritual exercises held in the school. Once a week the students attend devotions, consisting of the Rosary, a Conference, and Benediction. The school is divided into two groups: Senior and Junior. The conferences of the senior group, which consists of the students of the three highest classes, are given by diocesan priests invited by the rector. The conferences to the junior group are given by the members of the faculty, on subjects, designed to develop the virtues and practices of piety which we hope to form in a candidate for the priesthood.

In the school day the prefect of discipline is expected to see that the students are in their classrooms on time, to supervise the lunch periods and recreation periods, and to exercise a general care over the student body during the school day. He also has charge of attendance.

Some years ago, we began what we call a Students' Committee. This consists of a group of students from the upper classes, who are actually assistants to the prefect. They have a system of assignments, regulated by one of their own members. They help to maintain order on the stair-

ways and in the lunch room and supervise the detention room. If they are carefully chosen, and watched to prevent officiousness, they can be of great help to the prefect.

There really aren't many disciplinary problems in our school. With regard to the preservation of order during the school day, the greatest help comes from the professors. If professors assigned for the first period are in their classrooms to meet the students coming in, the day starts well. If, during the day, professors are prompt in closing their period with the bell, and arrive for later classes on time, the problem is solved. The class officers are responsible for the class when no professor is present, and do fairly well. If a class is uncovered for more than five minutes one of the class officers reports the fact to the office of the prefect and provision is made for the covering of the class. We do not allow the high-school students to be in their classrooms before nine o'clock or after two forty-five unless a professor is with them.

One of the problems that the prefect of discipline in a day school must face occasionally is truancy. It may arise two or three times during the school year. Attendance is checked daily by means of a report from the class secretaries. Absences are excused only upon the presentation of a written explanation from home. We generally send a postcard home which must be returned, with an explanation of the absence. We have found that truancy arises either from the loss of the desire to study for the priesthood, or from failure to maintain a passing grade in class work. The problem always settles itself. Students who attempt truancy do not possess sufficient skill to cover their trail and in a short time make the slip which discloses their guilt, and the penalty is immediate dismissal.

Another problem of the day school is the matter of regular attendance and punctuality in arriving in the morning. Each year, we have found a few boys, who are absent two or three days a month for the first few months. The excuse for the absence is generally headache, sick stomach, or some similar slight ailment. Absences of this kind are generally

avoidable, and after the first few instances we insist upon the presentation of a doctor's certificate. We do this because we have found that such absences are due to either of two reasons: first, parental coddling, or second, an organic weakness which requires medical attention. Absences of such a nature should not be allowed to continue, because they interfere with a student's class progress much more than a prolonged absence of one or two weeks.

The students are told at the beginning of each year that only three instances of lateness will be allowed without objection. This allows for unforeseen delays, transit tieups, or weather conditions. The fourth lateness brings a punishment. Should the lateness continue with any great frequency, each instance is punished by suspension for the day. If this does not correct the fault, the parents are sent for. This generally settles the matter. If in a rare case such action does not correct the evil, the student is dropped on the ground that he lacks one of the important qualities required of a candidate for the priesthood.

We try to develop in the students habits of personal neatness, respect for their own property and the property of others, by conferences and personal talks to students who fail in such matters. Care of property is one of the most difficult ideas to impress upon the minds of growing boys. They seem to have no idea of the value of desks, blackboards, or school furniture. Many of them can't take care of their own things. Years ago, we were disturbed by the complaints of boys about the disappearance of such things as fountain pens and textbooks. We were afraid that we were harboring one or more sneak thieves. We soon learned to discount such complaints. Last June, when school closed, the janitor brought to the office a collection of articles found in various out-of-the-way places which included an overcoat, a jacket, a sweater, a brief case, and any number of fountain pens and pencils. Now when a student reports the loss of anything, we take the matter very calmly, feeling certain that the lost article will be brought to the office if it has been mislaid in school, or will be found at home.

We have tried various methods of punishing infractions of the rules of order. We have used and still use the time-honored custom of after-school detention with written penances. This has some value in that, the thought of the inconvenience and drudgery involved may deter students from disorder in classrooms or corridors. Lately we have found that students will be affected more by the loss of privileges. In many cases we punish violation of the rules by taking away from the culprit the privilege of the handball and basketball courts for a short period.

One of the greatest mistakes that a prefect of discipline can make is to punish entire classes or groups of classes for noise or disorder. It is better to overlook an offense until individuals can be discovered and handled. Most class disorder can be traced to a few students, and if an entire class is made to suffer it develops a spirit of discontent on the part of the innocent and leads them to take the attitude that they will have to suffer anyway, and they, too will become disorderly.

A prefect of discipline should have a very light class schedule if he is to do his job well. He ought to arrange, if possible, to teach the first-year students. In this way he will get to know the students in a short time. He will be able to watch them. He will also be able to train them in habits of class neatness and order. He should spend a great deal of time with the students, particularly during the lunch periods and recreation periods. During the day he should be in the corridors, particularly during the change of periods or when classes are moving from one part of the building to another. This will give him the opportunity to correct the many bad habits that are liable to develop. He will soon learn what students are responsible for noise or disorder and will be able to take the necessary steps to correct them.

I cannot stress too much the necessity of cooperation from the members of the faculty to obtain and maintain good discipline. No prefect will ever have an orderly school if professors are late in starting or ending classes. Most of

the noise in school is caused by uncovered classes, or laxity on the part of professors. Each professor should consider himself as an important assistant to the prefect. He should always feel free to step into a situation that requires attention, and stop disorder or correct a violation of a school rule.

To my mind, the first qualification for a successful prefect of discipline is a sense of humor. We are dealing with growing boys, loud of voice, awkward of movement, and boisterous by nature, who seem to get a great deal of satisfaction out of being annoying. Nothing stops them as quickly as an appearance of boredom and lack of concern. Many of their little faults should be ignored entirely. Nothing appeals to them more in correcting real faults than a personal conference, in which an appeal is made to their manliness, and to the ideals of their vocation. Of course, this holds only for those who really belong. The misfits will soon show themselves. There is only one way to handle them, and that is by immediate dismissal. They can do too much harm to the good students to be tolerated, even for a short time.

CATHOLIC ACTION AND THE SEMINARIAN

REVEREND RAYMOND J. CAMPION, A.M., CATHEDRAL COL-
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BROOKLYN, N. Y.

Strictly speaking, it might be said that Catholic Action does not belong in the seminary because, as explained by Pope Pius XI, Catholic Action is concerned with the laity. Catholic Action in the words of Our Holy Father is the "participation of the laity in the apostolate of the hierarchy." While Catholic Action thus defined looks to the laity nevertheless it invites them to take an active part in the apostolate. Inasmuch as the laity have received such a definite invitation to associate themselves with the hierarchy in the apostolate, it should be the duty of the clergy to know in what activities the laity can be most effective and how to skillfully guide such lay participation for the best results. Therefore, the clergy have a definite part to play in the scheme of Catholic Action as conceived and taught by Pope Pius XI. These considerations lead us to the further fact that seminarians must be familiar with Catholic Action to be ready to make the most telling use of the volume of lay interest in the works of the Church stirred up by the Holy Father's invitation to them.

An objection might be heard which declares that Catholic Action is not something new. It is as old as Christianity itself. It simply means living as a Catholic in thought, word, and deed which inevitably will result in applying Christian teachings to the solution of modern problems; therefore nothing need be done about it. It is one of those things that will automatically take care of itself. Pope Pius XI anticipates this objection, admits it, and then proceeds to explain. He says: "To tell the truth, it (Catholic Action) is not a new thing, nor was it unknown in the time of the Apostles themselves, since Saint Paul, in his letter to the Philippians is mindful of his 'fellow laborers'

and asks that they aid 'those women who have labored with me in the Gospel.' (Phil. IV, 3.) But especially in our time when the integrity of faith and customs is always gravely menaced and when priests, because of the scantiness of their number, are powerless to meet the necessities of souls, it is all the more urgent to have recourse to Catholic Action, thanks to which the laity, in applying numerous collaborators to the Apostolate, comes to the aid of the clergy and supplements its small number." Catholic Action has existed from the time of Christ wherever there has been a conscious and intelligent effort to apply the principles and ideals of Christ to the problems of individual, family, and civic life.

Since the laity are to participate in the apostolate, which is the chosen field of the clergy, the seminarian should be familiar and sympathetic with the various fields of activity in which the laity are engaged by invitation of the hierarchy. A beginning can be made in the preparatory seminary, by correlating the social sciences more closely with the class in religion.

The scope of Catholic Action is very wide, because, as the Holy Father says, it is designed "for the defense of religious and moral principles, for the development of a healthy and beneficent social action under the direction of the ecclesiastical hierarchy, over and above every political party, in order that Catholic life may be restored in family and in society"; hence, it seeks to apply the principles of Christ to every movement planned to secure human welfare. It is non-political in its aims, because its interests are above all political parties. Rather it is a movement to spread the Kingdom of Christ among men. To advance this kingdom, Catholic Action enters cultural, intellectual, religious, economic, social, and educational fields. In each of these departments of human activity it has a definite program that breathes the spirit of Christ and is based on the doctrines of the Church.

The curriculum of the seminary, both minor and major, is crowded with subjects very necessary for the equipment

of the priest. It is not desirable to add newer subjects to the course of study. The course of study as at present in most seminaries need not be radically modified to incorporate the ideas evoked by Catholic Action. The seminary contains all the elements for a program looking to Catholic Action. Simply what is required is the realization that the movement toward Catholic Action will gain momentum with the years and that the seminarian should be made aware of it. He should be shown just how his studies are contributing the material out of which will come the solutions to problems.

In the preparatory seminary, the ideal place to stress Catholic Action is the religion class. The religion class can become the center of correlation for all the subjects that contribute to Catholic Action. The preparatory-seminary student has courses embracing the elements of civics, history, elementary sociology, or economics. About the third or fourth year would be a very good time for the religion teacher to study Catholic Action. During this year the problems, most of them decidedly moral, suggested by everyday life, can be discussed more or less fully. Such problem work evokes a lively interest on the part of the students. They like it. As a further help toward teaching Catholic Action, the teachers of other branches can contribute the illumination their subjects afford.

It may be objected that the third or fourth year of the minor seminary is too early for so mature a course as Catholic Action implies. The objection would take the form that the minds of high-school students cannot grasp and understand the complex problems presented by our modern world and their solution according to the principles of Catholic Action. This is not true. Each of these problems may be presented in such a way as to challenge the interest of the student of high-school grade. Certainly, Catholic Action should be studied in its philosophic fullness in the major seminary, but it is a serious mistake to omit it from the minor-seminary curriculum.

It may be further urged in favor of Catholic Action that,

by including it in the religion class of high-school grade, we are bringing to that class a very decided trend in modern education. Modern curriculum-making of the high-school level is requiring more and more economic theory and practice in the classroom. We have only to look into American history and civics syllabi and texts to see how true this is; moreover, many high schools offer courses such as economics, social service, introduction to business, commercial practice, commercial law, and others. Examine these courses and the topics they develop, and it will be apparent that civic, economic, social, and industrial problems are not considered too mature and difficult for high-school students. And all these modern civic, economic, social, and industrial problems have a very decided moral side.

Studying the various problems called up by Catholic Action from the point of view of their use in guiding and directing lay activity adds a new interest to the class. Further, this interest carries over into all the other branches of the curriculum because of the motive of concrete usefulness supplied. Much of the class room work of a school has an unreality about it that palls the student's interest. He sees no direct connection between his class exercises and life. All teachers are faced with this handicap. They realize the artificiality of the classroom and they strive to overcome it. Catholic Action vivifies the problems of the classroom. It brings immediate life-interest to the discussion. It supplies the pupil with a point of view from which to gauge all his studies.

Within its scope, Catholic Action embraces the following: personal sanctification, the home, education, vocation, social service, citizenship, the industrial problem, use of leisure, and the value of organization. One can readily see that a large block of the school curriculum of the preparatory seminary fits under these topics. Concerning all of them a large volume of pamphlet literature and periodical articles are pouring forth from the National Catholic Welfare Conference, the *America* Press, the Paulist Press, and others. The teacher who organizes the religion class in the prepara-

tory seminary around the central topic, Catholic Action, has a wealth of material from which to choose.

By using Catholic Action in the religion course of the preparatory seminary a vital interest is given to the class. The student conferences are coordinated directly with the religion teaching. The civics and American-history teacher refers, when studying the economic theories that played a large part in our national life, to the encyclicals of Popes Leo XIII and Pius XI. These, discussed in the religion class, throw light upon the problems of the history classes. The study of the social-service work now being actually performed by the Church give a new light to the spiritual and corporal works of mercy.

The following units would naturally be the work of a year of the religion class devoted to Catholic Action.

- I. The Significance and Definition of Catholic Action.
- II. Training for Catholic Action.
- III. Catholic Action in the Home.
- IV. Catholic Education.
- V. Catholic Action and Your Life Work.
- VI. Social Service.
- VII. Catholic Action and Citizenship.
- VIII. Catholic Action and the Industrial Problem.
- IX. Catholic Action and Leisure.
- X. Catholic United Action.

The first unit, The Significance and Definition of Catholic Action, would permit the teacher to explain lay leadership, the laity, the scope of the works of Catholic Action, the purpose of Catholic Action, and incorporation in the Mystical Body of Christ. This section has a deeply spiritual and dogmatic content. Pope Pius XI designs Catholic Action as a means for restoring Catholic life in the family and in society. The expression "Catholic Life" means the significant fact of our incorporation in the Mystical Body of Christ. The teacher of religion has a magnificent opportunity under this heading to bring out the profound meaning of that doctrine in the spiritual life.

Training for Catholic Action calls for the coordination and use of all those agencies so fruitful for developing personal holiness. Topics that come under this section may be divided into three parts: first, personal sanctification; secondly, study; and thirdly, the actual practice of assisting the poor, the ignorant, and the needy.

Catholic Action in the Home lays stress upon the fact that the home plays a most important part in life. The home is built upon a sacrament but a great many Christian virtues go into homemaking. The following topics under this heading are some of those that have a vital interest for students: the home, the inspiration of Catholic life, the responsibilities of the Catholic family, educating for Catholic marriage, divorce, the sacrament of marriage, the religious life of the home, the home and the church, the home and civic life, family recreation, the home and vocation, working mothers. These are but a few of the topics that center around Catholic Action and the Home. Unfortunately, in many of our schools the pupils are forced to memorize the dogmatic and canonical facts about the Sacrament of Matrimony while the tremendous importance of preparing for a Catholic home is ignored and left to chance.

Catholic Education calls for a more or less lengthy review of Pius XI's Encyclical on "The Christian Education responsibilities of the Catholic family, educating for Catholic education seldom is their attention called to the ideals and facts of such an education.

Catholic Action and Your Life Work will suggest to the teacher that a complete study of the entire question of vocation is necessary. Clear and concrete ideas about this often misunderstood part of a student's life can be developed in class.

The topic—Social Service should be definitely related to the corporal and spiritual works of mercy. Frequently, a Catholic student can recite from memory the works of mercy but he has no positive idea as to their influence upon social service. For him social service might mean a sort of millionaire philanthropy that he more or less vaguely

resents as anti-Catholic; yet we know that the Church is continually and actively engaged in social service which brings comfort and mercy to millions of people. The problems of poverty, disorganized families, health, neglected children, old age, and the immigrant all come within the works of mercy and are properly content-matter for the religion class. The National Catholic Welfare Conference has a copious supply of interesting and worthwhile literature upon this topic.

Citizenship calls for the exercise of many virtues. The leaders of the Catholic Church in this country have said a great deal about good citizenship. Most of this is a closed book to our students. Aside from the vague notion that the Catholic Church has always patriotically urged her adherents to be good citizens, the average Catholic should have a more adequate understanding of the full responsibility of citizenship. The course in Catholic Action would develop at some length topics such as the virtues of citizenship, voting, obedience to law and authority, international relations, the right to go to war, and international peace.

The depression has brought the industrial problem home to many minds. Upon industrial questions, the Church has a clearly defined attitude. Catholic Action and the Industrial Problem would outline the teachings of Popes Leo XIII and Pius XI. The topics discussed would be social justice, the factory system, the right to private property, capital and labor, women and children in industry, hours of work, working conditions, wages, trade unions, and unemployment. As a solution for the evils of modern industry, Pope Pius XI has recommended a Christian reform of the social order. He has outlined a plan, the vocational group, which recalls to mind the guild system of the Middle Ages. This is one of the most important sections of *Quadragesimo Anno*; therefore, it should be taught even to students of the minor seminary. While it may not be possible to go into much detail, nevertheless, the mind of the high-school student should be made aware of the Pope's far-reaching projects to secure social reform.

The way a person uses his leisure indicates his culture and refinement. It also reveals his spiritual life. The proper use of leisure is a valid subject for discussion in the class of religion. The following are some of the topics that may be grouped under the heading Catholic Action and Leisure: conversation, truthfulness, courtesy, reading, sports, temperance, companions, the theatre, and travel.

At first thought, Catholic Action calls to mind Catholic organizations. Organizations wield influence. The Catholics in America have been organized both locally and nationally. These societies and groupings have performed extremely valuable services for the Church. Under the leadership of the hierarchy Catholic Action is making itself felt through the National Catholic Welfare Conference and its associated allies, the National Council of Catholic Men, the National Council of Catholic Women. Many other organizations of Catholics have the support and encouragement of the hierarchy. The brief study of the various Catholic Societies of this country would serve as a fitting climax to a year's course of Catholic Action in the preparatory seminary. Such a study would come under the heading of Catholic United Action.

By bringing Catholic Action into the minor seminary the curriculum would be enriched. Some might take the attitude that Catholic Action would overload a heavily laden course. Others might say that we should emphasize the study of doctrine and moral and leave to individual initiative and inspiration the application to life problems. But I place before you the fact that too often our courses are lifeless and matter-of-fact. I am pleading for a point of view stressed by Our Holy Father which too often is taken for granted and left to chance. The materials out of which Catholic Action could be fashioned are already in the course. Often they are hidden beneath a smoke screen of erudition. The learning and scientific precision of the professor frequently obscures the liveliness of the problem. Young minds and hearts eager to grapple with living realities are too often withered and choked in the superior

presence of profound processes of reasoning. I am asking that you permit the vision and words of the Vicar of Christ to breathe a new life in your classes in order to bring your students closer to the modern world.

WHAT IS WRONG WITH LATIN IN THE MINOR SEMINARIES?

VERY REVEREND ALPHONSE SIMON, O.M.I., LOCAL SUPERIOR, ST. HENRY'S COLLEGE, BELLEVILLE, ILL.

"The title of your paper, 'What is wrong with Latin in the Minor Seminaries,' will not be exactly a *Captio benevolentiae* for your hearers from the various minor seminaries. They may think that 'an enemy has done this' "—so wrote a kindly professor of a major seminary in answer to my questionnaire. I confess that for a while I hesitated somewhat, and doubted the prudence of such a wording for a study of Latin in the minor seminary. It was this hesitation and doubt that gave me the courage to send the questionnaire on its fact-gleaning mission. Frankly, I was hopeful of, but skeptical about, the result. Would minor seminaries admit that all was not right with Latin, and if they did admit it, would they bother replying? I had myself received questionnaires and know my reactions to them; and human nature is very much the same in every individual.

The response to my inquiry, demonstrative of priestly zeal and charity, was most gratifying—in so far as it applied to minor seminaries. The professors of these institutions came through splendidly. Replies were returned from the following States: Massachusetts, Illinois, Ohio, Wisconsin, New York, Oregon, Missouri, Texas, North Dakota, Michigan, Indiana, Connecticut, Kansas, California, Mississippi, Pennsylvania, Minnesota, and New Jersey. The questionnaire was sent to seventy-six minor seminaries. Replies were received from fifty, or sixty-three per cent. The major seminaries did not respond so well. And more's the pity. It would have been gratifying to know what they thought of the product which comes to them from the minor seminary. Did they think that the most important subject of the minor seminary was well taught, or no? Ninety-

three major seminaries were addressed; only twelve replied, or twelve per cent.

Not a few of the priests added to the questionnaire a letter, in some instances of considerable length, giving the benefit of their experience—priceless acquisition—and making valuable suggestions, or otherwise adding details that gave courage and made for inspiration, as they came from priestly zeal and charity. To all who have in any way helped in this inquiry and given the joy of contacts with fellow priests is hereby extended the expression of deep appreciation and heartfelt thanks.

MAJOR SEMINARIES

The replies from the major seminaries are enlightening, though not complimentary. "Students reach the major seminaries without knowing sufficiently the forms and the basic rules of syntax. Their Latin vocabulary is almost *nil*," writes the Dean of one of our nationally known institutions of higher learning. "Many students are not able to read Latin intelligently; they cannot get the context of a sentence without translating." "Translating for ten years makes students think they must translate to understand," writes another. "Most students have no facility for speaking and writing Latin as required for the major-seminary course." "What we want mostly," are the modest demands of another professor of a major seminary "is the fleet and facile knowledge of about one hundred and fifty words." In a word, of the twelve major seminaries who wrote in, two were satisfied with the product of the minor seminary; the rest varied in their comment from surrender to a condition that could not, apparently, be remedied, to forceful denunciation.

MINOR SEMINARIES

"Professors in major seminaries," wrote the kindly professor referred to above, "know that there is certainly something wrong if not in the Latin as taught, surely in the Latin as learned in the minor seminaries. It has hap-

pened that a professor of philosophy or theology yielded in an unguarded moment to the temptation of sending the examination papers of certain students to the preparatory seminary where they had studied Latin for six years. I do not think that the professors of Latin who received these papers were even tempted to present them as evidence of the work they were doing."

Of those who replied to the last question, which was the chief purpose of the inquiry, twenty-six asserted that they were not satisfied with the results of the Latin course; and twenty-one that they were.

REASONS CONTRIBUTING TOWARDS SUCCESS

You may be interested in knowing to what those attributed the success in the teaching of Latin who declared themselves satisfied with the Latin course, and so I shall list the reasons, rather than summarize them: "Well-trained professors; application method; extensive study of literary selections; oral and written work; thorough grounding in fundamentals; incessant drills; *'non multa sed multum'*; insistence on formative value of Latin, its usefulness to priests; prayers in Latin; Latin books as prizes; original compositions read in public; the traditional old-fashioned method; watchful supervision of prefect of studies; comprehensive study of grammar; grasping of ideas in Latin sentences; responding in Latin; professors are beginning to realize the necessity of knowledge of English and Latin grammar; outside of perfect knowledge of fundamentals there is no salvation; standardized course; ecclesiastical authors introduced as collateral reading; a good many seminaries steered clear of the shallowness of present high-school methods."

It is worthy of note that while a number of those who expressed themselves satisfied with results, five assigned no reasons for their success, eight ascribed success to thoroughness, to drill in fundamentals; only four mentioned oral work or conversation; and only one well-trained professors.

REASONS CONTRIBUTING TO LACK OF SUCCESS

Just as the teachers of Latin who expressed themselves as satisfied with the Latin in the minor seminaries, did not agree on the reasons for their success in this work, so also the educators who declared that the seminaries were far from producing the results which it was in their power to produce, did not agree on the causes for their lack of success. This Table I clearly reveals. It is worthy of note that only one mentions incompetent teachers; two mention untrained teachers; three, the uninterested teacher; four, the lack of drill in fundamentals; five, too little reading and speaking of Latin; six, the lack of knowledge of English Grammar.

TABLE I

REASONS LISTED AS MAKING FOR LACK OF SUCCESS IN
THE TEACHING OF LATIN IN TWENTY-SIX
MINOR SEMINARIES

Incompetent teachers.....	1
Uninterested teachers.....	3
Too much Latin Grammar.....	2
Too little reading and speaking of Latin.....	5
Too much theorizing on rules.....	1
Too much insistence on trifles.....	1
Neglect of vocabulary.....	3
Untrained teachers.....	1
Carry-on students not prepared for the work of the following year	1
Too many subjects in general.....	2
Too much teaching, not enough study.....	1
Antiquated methods.....	1
Lack of English Grammar (in Illinois, Missouri, and New York) ..	6
Syntax rushed.....	1
Lack of drill in fundamentals.....	4
Educational system as a whole. It fails to develop love of learning	1
Too much syntax.....	1
Too much demanded of beginners.....	1
Texts for direct method missing.....	1
Not made interesting.....	2
Not enough time.....	1
Too much insistence on ability to read and write Latin.....	1
Should train students to comprehend Latin as Latin, the prepon- derance given to the natural sciences.....	2

One educator made a very earnest plea for special texts in Grammar and authors for seminaries throughout the United States. Another, complaining of the overcrowding of subjects in the minor seminary and the dictation in this

matter of the major seminaries, begged that courses of minor seminaries be standardized. This, he maintained, could be done without infringing on the individuality of the minor seminaries.

PRE-TEST

Educators will be interested in something done at St. Meinrad's and submitted by Father Aemilian Elpers, O.S.B., Dean of Latin. Every student who wishes to attempt the first-year examination in Latin must first pass what is called a "pre-test"—a preliminary test. He may take it repeatedly, but until he makes 100 per cent, he may not attempt the annual examination. The same test is used as part of the examination given to new students who wish to enter second class upon their arrival. The pre-test examines the student chiefly on nouns, pronouns, adjectives, and an extensive vocabulary, all from English into Latin, with correct cases, numbers, and genders. This pre-test is based on Schultz, the basic text in Grammar at St. Meinrad's.

OBJECTIVES OF THE COURSE

I am sure that many of the readers of my questionnaire felt that my "alternatives separate things that are inseparable," either "in our local practice" or otherwise, as one very kind correspondent put it. Others may have experienced some professional impatience at the mere suggestion that we should even discuss objectives of the course of Latin, when these objectives have already been decided for us, not by the Classical Investigation, or the Dean of Studies of the Seminary, or some other authority, but by the Council of Baltimore and the Sacred Congregation of Seminaries and Universities.

The principal object of the first question of my inquiry was to discover just how many professors of Latin did have the objectives prescribed for us by authority before their mind when planning their Latin course and teaching it.

The second purpose of the first question was to discover,

in so far as this could be hoped for in an inquiry, whether the teacher did attempt methodically to extract from the teaching of Latin all the educational and cultural advantages that study affords, or whether their chief concern was to teach students merely to be able to translate the classics with a certain degree of proficiency, or at best be able to read and write and speak some Latin. For it can be said without much fear of contradiction that not only is it possible to teach Latin so as to be able to read and write and speak it without much if any reference to the other potential values of the course, but that this has been done. For it is generally admitted that the potential values of Latin must be consciously aimed at through appropriate content and method. They are not realized automatically.

We know, for example, that the mine of literary allusions presented by mythology and revealed in, say, any play of Shakespeare, is unknown to many a student of Latin; that much reading of Latin and translating into English has failed to help appreciably students to spell correctly even the words of the translation, or to put their thoughts into a correct compound sentence. And all teachers of Latin know that the mere study of Latin for six years will not automatically develop correct mental habits; otherwise how could a student write *Nihil est novus super solo, Fregit suis brachiam, Habuit panes (pains) in omnibus ossis*—to use some “howlers” submitted by a professor of Latin—and all the other things which cannot possibly come from minds trained for six years in one of the greatest of all mental disciplines to develop correct mental habits?

Table II summarizes the replies received to the first question of the inquiry under study. Some of those replying checked only one or the other of the objectives listed.

TABLE II

PRINCIPAL OBJECTIVES OF THE LATIN COURSE
As Listed by Fifty Minor Seminaries in the Order of their
Preference

	1	2	3	4	5	6	7	8	9	10	11
The ability to read and comprehend Latin.....	32	7	1	1	..	..	..	1	..	..	..
Understand those elements in English which are related to Latin	1	..	1	3	4	3	4	2	2	2	2
The increased ability to read, speak, write English.....	..	3	3	1	3	3	4	3	5	1	1
The increased use of the mother-tongue as an instrument of thinking .....	..	1	2	2	2	1	3	6	1	4	3
The increased ability to study Greek and foreign languages ..	..	..	2	3	4	1	2	3	2	2	6
The development of correct mental habits.....	1	5	4	8	2	2	3	..	1	2	..
The development of historical and cultural backgrounds.....	1	1	4	3	5	5	2	..	4	1	..
The development of literary appreciation .....	..	1	1	4	4	3	6	1	..	3	2
To train to write and speak Latin	8	13	10	1	2	3	..	1	4	..	1
To acquaint students with the Latin masterpieces .....	..	3	1	8	3	3	4	..	..	2	2
To train students to understand Latin texts, breviary, and missal	7	14	7	2	3	2	1	..	..	..	..

METHOD

There is a close connection between objectives and method. Objectives are the end, the method, the means to that end. Is it true that any method applied consistently throughout the entire course is as good as any other? If not, which method is best adapted to achieve the objectives of the Latin course? Table III summarizes the answer to the question in the inquiry.

TABLE III

METHODS OF TEACHING LATIN AS USED IN FIFTY MINOR SEMINARIES

Traditional	24
The direct	6
Application	14
Project	1
Inductive	2
No answer	3

TABLE IV

THE MAXIMUM AND MINIMUM NUMBERS OF HOURS A WEEK
FOR LATIN IN FIFTY MINOR SEMINARIES

I. The Maximum	Hours per Week													
	2	3	4	5	6	7	8	9	10	11	12	14		
(a) High school.....	..	..	..	9	14	7	6	1	6	..	1	..		
(b) College .....	..	..	5	19	8	..	..	..	..	..	2	1		
II. The Minimum														
	2	3	4	5	6	7	8	9	10	11	12	14		
(a) High school.....	..	1	2	23	10	..	..	..	1	..	..	..
(b) College	2	11	6	12	2	..	..	..	..	..	1	..		

Eight hours a week in high school, a maximum for first-year high school: 4; for freshman high school, nine hours a week: 1; ten hours a week, first-year high school: 3.

TIME ALLOTTED

It is evident from the inquiry that the seminaries are taking as much time for Latin as they deem necessary. Only one educator complained that in general there were too many subjects in high school to do justice to them, and one that not enough time was assigned for Latin. The question was not clearly put, I realized when the returns came in. The object was to discover how much time educators would wish to take were they at liberty to have all they desired, and how many teaching hours were actually devoted to the subject. The results are summarized in Table IV.

TEXTS: GRAMMAR

The seminaries have decided in the matter of texts in favor of Bennett, as Table V shows. The particular text used by a seminary was considered satisfactory, as a general rule. Two of the six using Schultz declared the text unsatisfactory, because, while thorough and comprehensive, it lacked INTEREST and VARIETY and was TOO ABSTRUSE and PROFUSE. Two of the four using Engelmann declared the text unsatisfactory, because, while the grammar was good, the exercise book was a 50 per cent waste of time; it taught no composition and was too extensive. Arnold, it was declared, was not well organized, and the matter stiff and unreal. Of all who used Bennett, one

declared that the text was too long, and that there was not enough reading for exercises.

TABLE V

GRAMMAR TEXTS USED IN THE LATIN COURSE IN FIFTY MINOR SEMINARIES

A. BASIC TEXT USED:

Bennett	20
Schultz	6
Engelmann	4
Arnold (in college), 1; in fourth-year senior high school	1
Allyn and Grenough	2
Smith Thompson (first two years).....	2
Gray and Jenkins	2
Pearson Raynor, Lawrence (freshman high)....	1
The following were all used in one school each:	
Ullman, and Henry; Clorus-Groves (unpublished)	
Clarendon, Celia Ford, Deferrari, Rockliff's Exercises (College) Allyn and Bacon Latin Series; Chesnutt; Dunham; Casserly (Prosody).	

B. SUPPLEMENTARY TEXTS:

None	6
Allyn and Grenough	7
Bennett Series	7
Schultz Exercises	4
Dooge's	3
Gildersleeve and Lodgee	3
Harkness	3
Sanford Scott	2
Gray and Jenkins	2
Bradley	2
One of each of the following: Engelmann, Exercises; Stegman; Father Dowd, S.J.; Pantin's Latine Verse; Jerzykowski; Damalowicz.	

TEXTS: AUTHORS

Do you remember the day when, after years (was it two or three?) of drill in cases, moods, tenses, voice—of weary, never-ending drill of translating from English into Latin and from Latin into English, meaningless, uninteresting sentences taken from goodness knows where, for the purpose of exemplifying rules, rules, rules—you were at last assigned to prepare a continuous reading in Latin? I remember, and I still recall the thrill it gave me. And even then I used to ask myself the question: "Why could we not exemplify these rules by the reading of some story, by

doing some continuous reading almost from the start?" And then again: "Why insist on making Caesar 'an uninteresting inutility,' one professor called him, with his so frequent indirect discourse for which he is remarked even among Latins, the first author read?" These were the two problems which prompted the wording of the question regarding authors read in the seminary Latin course. Two replying were indefinite in their answer; several did not answer the question. On checking the description of the Latin course, I find that two seminaries have broken with the Caesar fetish and do not read him in their courses at all. The answers received are summarized in Table VI.

Should authors be read intensively or extensively; in other words, *multa an multum*? We all know the impossible amount of reading that had to be "covered" by high schools. Had seminaries followed the example or dictation of these institutions? Twenty educators declared that authors must be read with intensity; what is done at all must be done thoroughly; twelve replied that the reading of authors be done with extension, but several of these wished the reading to be done with intensity at first, and with extension later—with a view no doubt to acquaint the student with more of the Latin masterpieces. It may not be superfluous to mention here that the North Central Association of Colleges went on record at its last meeting as being in favor of the

TABLE VI
LATIN READINGS AND AUTHORS USED IN FIFTY
SEMINARIES

During which year should authors be introduced?

Freshman	12
Sophomore	22
Junior	12
Senior .....	..
No answer	4

During which year should continuous Latin readings be introduced?

Freshman	13
Sophomore	18
Junior	4
Senior	2
No answer	13

Who should be the first author read?

Made Latin	22
Viri Romae	11
Caesar first choice	12
Caesar second choice	5
Nepos	5
<i>Epitome Historiae Sacrae</i>	3

One of each of the following: Phaedrus, Pennick; Anthology; Nutting, *Ad Alpes*; Gasparri's Catechism; St. Mathew's Gospel; Gray and Jenkins.

One teacher of Latin characterized Caesar as our "uninteresting inutility."

The discrepancies between replies received on the answers to the question Who Should Be the First Author Read? is explained by the fact that some educators mentioned more than one author.

trend away from quantity to quality in matters educational generally.

The number of seminaries affiliated with standardizing agencies, or accredited, is relatively small. How do the few solve the problem of amount of reading prescribed by the State or the standardizing agency? The answers are interesting and point the way to a solution of similar problems in the accrediting of other seminaries.

"The State of Pennsylvania is very liberal," wrote one educator, "in the matter of our Latin course. It gives us practically free hand in Latin and considers our course highly satisfactory." "We read certain selections with intensity," writes another. "The study of prosody through four years high school and two years of college from a recommended list of North Central Association." And two others: "Students must pass the New York Regents' Examinations."

TEACHER TRAINING

Some few of the educators replying to the inquiry under discussion complained bitterly about the uninterested, indifferent, incompetent teacher—incompetent not because of either lack of good will, or hard work, or native ability, but because he *is not a teacher*, or because he was never given an opportunity to prepare for the teaching of Latin. It has probably been the experience of more than one head of the seminary, who having asked for a teacher for a certain

subject, and interviewing the new acquisition to the staff, asked him, casually, with beating of heart, "What can you teach?" has received the reply, "Well, I can teach Latin." I am afraid that in too many seminaries we are all teaching Latin and that too many of them have no teachers of Latin.

It can be said without much fear of contradiction that the mere fact of an even brilliant young man going through his minor and major-seminary courses, is not by that very fact equipped to become a teacher even of Latin. The replies of some of the educators to this question of teacher training were most heartening, both for the deans of study and for the professors themselves. They reveal the trend to insist, at least in principle, on training of professors for the teaching of Latin. The verdict is, however, not unanimous. More's the pity. Of those who answered this question, 13 replied that they did not insist on teacher training. Of these, one declared that it should be done, but isn't. Three gave as reasons insufficiency of men; 25 declared themselves as categorically in favor of special training for teachers of Latin, varying all the way from the minimum possible under the circumstances of three or four semester hours, to the studies crowned by the degree Ph.D. Table VII summarizes the replies.

COLLATERAL READING

The very first book I read as a boy (I was still in the grades. I do not remember how it fell into my hands, except that I got it out of the library of the little "red" rural school—only the schools in the West are not painted red) was some book on Julius Caesar. I have never again seen it, and all I can remember of it was my reaction to Caesar's constantly defeating the Gauls (this was before I knew that somehow they were my ancestors), "Why doesn't some one beat up this fellow Caesar, whoever he is?" I said to myself again and again. You have all had some such experience, I am sure. And we have all felt that we understood better the lives and customs and manners and country of that

TABLE VII

TEACHER TRAINING IN FIFTY MINOR SEMINARIES

Do you insist on your instructor in Latin, having any special preparation?

Yes	25
No	13
No answer	12

What would you grant as a minimum amount of time spent in this preparation?

(1) Three or four semester hours.....	1
(2) Eighteen hours including method in teaching of Latin, and a semester of practice teaching	1
(3) Two summer courses	1
(4) Relative	1
(5) One or two years	4
(6) One year	16
(7) Ph.D.	1

people whose language we so painfully labored to decipher and understand, the vehicle through which has come down to us the Christian heritage, we have understood better these people, I say, by the reading of an historical novel like *Quo Vadis* or *Fabiola* or *Ben Hur*. How much reading is being encouraged to help students of Latin understand classical allusions, so abundant in literature; to make the Romans live again in the mind of the student of Latin? Such was the problem which prompted the question on collateral reading and I regret that it was not clearly worded, as is evident from the replies received. A few somehow understood that I wanted collateral reading in English. I regret the hasty denseness in the wording of this question all the more, as it might have garnered the reading experience of our professors in the seminaries and so given us an excellent and "censored" list of valuable reading matter for these "free hours" for which a good percentage of students in all seminaries somehow find time. Such collateral reading could be properly graded and assigned for brief book reports either in conjunction with the Latin class itself, or in cooperation with the professors of English. Such reading directed and guided through six years would go a long way to making the Romans live again, and to developing the historical-cultural values of the study of Latin.

The replies to the question brought to light some interesting and helpful suggestions at least in so far as they gave the names of books and authors. They are listed in tables VIII and IX. It is unfortunate that in some instances author or publishers were not given; but these can be discovered by any person interested in doing so. Gray, "The

TABLE VIII

COLLATERAL READING IN FIFTY MINOR SEMINARIES

A. ARE YOU IN FAVOR OF COLLATERAL READING?

No	5
Yes	32
No answer	13

B. HOW MUCH:

(1) A little	3
(2) Some	13
(3) At option of teacher	12
(4) Ten minutes a day in Latin	1
(5) Historical references should be kept separated from Latin	1
(6) Sufficient to help understand better the age, culture, customs, character, student in his study of Latin texts	1
(7) Professor of History assigns special reading in cultural backgrounds	1

TABLE IX

BOOKS RECOMMENDED FOR COLLATERAL READING IN FIFTY MINOR SEMINARIES

A. GENERAL REFERENCES:

- (1) List recommended by the classical investigation.
- (2) List recommended by Gray and Jenkins.
- (3) Extensive study of authors in part intensively studied.
- (4) Reading in the History of Rome and Greece; the lives of Great Men; Mythology.

B. BOOKS IN LATIN:

- (1) Patristic Latin.
- (2) Cicero's Works.
- (3) The Catechism of the Council of Trent.
- (4) The Latin Vulgate.
- (5) St. Augustine.
- (6) St. Jerome.
- (7) St. Luke's Gospel.
- (8) Ecclesiastical Latin. (Fr. Groessel.)
- (9) Missal and Breviary.

- (10) *Viri Romae.*
- (11) *Epitome Historiae Sacrae.*
- (12) *Auxilium Latinum.*
- (13) Fables.
- (14) Gasparri's Catechism.
- (15) *Flores Sanctorum.*
- (16) *Alma Roma.* (Periodical.)

C. OTHERS:

- (1) *Precis des Institutions de La Grece et de Rome.*
- (2) Roman History.
- (3) Gow: Minerva-Baxter.
- (4) G. Boissier's Works.
- (5) Ancient Rome: Lanciani.
- (6) Companion to Latin Studies.
- (7) Companion to Latin Authors.
- (8) Harper's Classical Dictionary.
- (9) Anderson's Books on Caesar.
- (10) Rome and the Romans.
- (11) Private Life of the Romans.
- (12) Duff: A Literary History.
- (13) Mackail: Latin in Literature.
- (14) Wilkins' Handbook of Latin Literature.
- (15) Fowler's Books.
- (16) Bender's Roman Literature.

aching of Latin" (D. Appleton & Company, 1929), has a very complete bibliography to which I refer the reader.

SUMMARY

At this point in the summary of our inquiry certain observations, opinions, or convictions have probably suggested themselves to you.

(1) Taken by and large, there is something wrong with the Latin in the minor seminary. The results are not what we have reason to expect them to be, considering the time put on the subject. From this assertion few professors of Latin will dissent; in it many professors in major seminaries will concur.

(2) The cause or causes for the lack of satisfactory results are:

(a) Not lack of time: for all seminaries heard from in the inquiry, with one exception, were taking as much time as was thought necessary.

(b) The courses of Latin: These have been planned by

the seminaries themselves to their own satisfaction and are all in all pedagogically sound.

(c) Not the texts: for seminaries have avoided for the most part those modern texts, which while good in many ways, have failed to stress necessity of mastery of Latin forms.

If the causes for lack of complete success is not the course, and not the text and not the lack of time required for the subject, then it must simply be Latin *as it is taught*.

Three elements, it seems to me, enter into consideration at this point: The objectives of the Latin course, the means to that objective, or the method; and the living instrument, the teacher.

THE OBJECTIVES

And first the objectives. Has every teacher of Latin, throughout each semester of each year of the course, constantly before him the first, the most important objective of the Latin course? What must each teacher constantly aim at ultimately when he teaches Latin? Is it development of correct mental habits? General discipline of the mind? Knowledge of Latin letters? The development of cultural and historical backgrounds? An increased ability to read, write, and speak English? To read, understand the breviary or missal? Or is it to know, to comprehend Latin in such a way as to be able to read, write, speak it?

On this point there can be no discussion for the minor seminary. Three authoritative documents have solved the problem for us.

In 1884, the Second Plenary Council of Baltimore outlined a course of studies for preparatory seminaries. Of Latin it said: "The purpose of the study of Latin is to pursue this course in such a manner that the student may be able to not only write but also to speak Latin correctly, idiomatically, and elegantly."

"We desire students to be most carefully instructed in the Latin language for this reason especially, that when they come to their higher studies, which should be taught as well

as learned in Latin, ignorance of the language will not debar them from attaining a thorough knowledge of what is taught and from training themselves in scholastic disputations, by which their youthful talents are in a most signal way sharpened in the defense of truth." (Letter of Pope Pius XI in *Acta Apostolica Sedis*, August, 1922. Translation, *Ecclesiastical Review*, April 1, 1924, p. 400.)

This command of the Holy Father was in 1928 amplified as follows: "Their Eminences, members of this Sacred Congregation, in their desire to give practical application to the wise dispositions of the Holy Father in this important matter, have ordered that:

"In the literary courses of the seminary, the Latin language be regarded as the most important element, and that it have precedence over every other subject; moreover, the course in Latin must not be purely theoretical. By oral and written exercises, by competitions and like practical means, the aim of the course should be, as the Holy Father points out in this letter just quoted: '*Ut scientia et usu percepta habeatur.*'" (Letter addressed by P. Cardinal Fumasoni-Biondi, Apostolic Delegate, to the Ordinaries of the United States by order of the Sacred Congregation for Seminaries and Universities. *Ecclesiastical Review*, July, 1928, p. 81.)

THE METHOD

The purpose of the study of Latin is, then, to pursue the course in such a manner that the student may be able not only to write but also to speak Latin correctly, idiomatically, and elegantly—*Ut scientia et usu percepta habeatur*.

Now is it true that every method in the hands of even a competent, interested teacher and consistently used throughout the entire course, will equally well achieve the same result; that is, enable the student to speak Latin correctly, idiomatically, and elegantly? We must emphatically say, "No."

How can any one learn to speak any language correctly, idiomatically, and elegantly, except by "speaking" it cor-

rectly, idiomatically, and elegantly? And how can any one learn to speak Latin correctly, idiomatically, and elegantly except by speaking it correctly, idiomatically, and elegantly?

The grasping of this obvious fact will dispose of the objection of those who say that Latin is a dead language and the attempt to make that seem alive which is dead must result in failure. Latin may not be a living language in the sense in which French or German or Polish or Italian is a living language, but surely we cannot call Latin a dead language in the same sense in which we call Greek a dead language. Surely we cannot call dead that language in which a priest must every day pour forth for himself and the people the innermost and deepest dispositions of his soul in the breviary, the Holy Sacrifice of the Mass, and at least the Bible. Nor can that language be called dead in which the young man must by command of the Holy See for at least six years of most intensive intellectual pursuit, study the sacred sciences, read the texts, write his papers, answer at examinations, and in scholastic disputations in a most signal way sharpen his youthful talents. Surely such a language in its sphere is much more a living language than the Italian or Spanish or German or French of by far the greatest majority of college men and priests. The "Catholic Language" as Pope Pius the XI has styled Latin, *may not* be a dead language for the priest.

Nothing succeeds like success. Will the insistence on forms of syntax, on irregularities on exceptions for two, three, and four years, enable the student not only to write but also to speak Latin correctly, idiomatically, and elegantly? If so, use it. Will the painful and painstaking translation into idiomatic English achieve this desired result? Use that method. Will the direct method achieve the objective? Use it. Will a combination of two or more methods enable the student to speak and write Latin, then use it and let us stop discussing whether Latin is a dead language or a living. Teach the student to speak it!

And again I say the only way to learn to speak a language is to speak it. Reading alone will not suffice, writing alone

will not suffice; you must speak. It is possible to write German or speak it correctly and idiomatically, if not elegantly, without having studied any German Grammar at all. And it is possible to understand sermons in French after one year of French with two periods a week; and in five years with two periods a week to acquire a fair knowledge of the French classics with practically no formal Grammar at all. But to speak French it had to be spoken.

And so also in Latin. Teach students to write, to speak it correctly, idiomatically, even elegantly. The method which best teaches to so speak, is the best. You may not agree with everything advocated by the advocates of the method. Disregard what does not appeal to you but get results; get the result which must be the objective of the Latin course; to speak Latin correctly, idiomatically, elegantly.

APPLICATION METHOD

It is a conviction with me that the method best adapted to achieve the objectives of the Latin course is a combination of the traditional and the direct, with perhaps the emphasis in the first year on the traditional and in the three last years of high school at least, on the direct method. In first and second college, there might be some attempt at literary appreciation, but always keeping in mind the necessity of developing and perfecting the ability to write or speak Latin, correctly, idiomatically, and elegantly, at least in matters academic.

A glance at the description of the Latin course reveals that more and more seminaries are making an attempt to learn Latin as a living language and are insisting less on the formal drills in grammar, and more and more on the *using* the language according to grammar; in other words, their approach is through some phase of the direct method.

I shall not attempt to teach teachers how to teach Latin. There are excellent texts on the subject and scholarly articles from the pens of men of much teaching experience. I have before me a paper (unfortunately unpublished) by

the Reverend F. Drouet, C.M., of Niagara University. Those who need convincing that it is absolutely necessary to master forms, to master *everything* done in Latin, and wish to learn how to do it should read the article. "Methods and Textbooks in the Classical Course" is the subject of a paper by the Reverend Cuthbert Cotton, O.F.M., in *The Classics: A Symposium of Essays*, edited by Reverend Felix M. Kirsch, O.M., Cap. (Bruce Pub. Co.) As a supplement to the aforementioned paper follows the article of Father Kirsch (first published in the *Ecclesiastical Review*, April, 1924) in which he expounds the Direct Method as applied to the teaching of Latin. Every teacher of Latin should read that article and apply its essential features.

In the hands of a competent, interested teacher, the consistent, intelligent teaching of Latin according to this method will bear good fruits. The proof? It has done so before.

A FIRST-YEAR LATIN

The following, I think, is a fair summary of what is being done with success by some seminaries in first-year Latin. There is first of all the constant drill in, and the mastery of, the forms, in their essentials, and omitting too many irregularities and exceptions. The declension of nouns, pronouns, adjectives, a few adverbs; the regular verbs, and *sum* and *possum* and *volo*. In conjunction with this, and exemplifying the forms and rules studied, some continuous reading in Latin from almost the very beginning; as much writing and speaking of Latin as the subject will bear. When the forms have been mastered, and only then, a thorough, very brief study of syntax. Bennett's *First-Year Latin* will satisfy the teacher as to grammar, but some other text will have to be found for readings: "*Made*" *Latin* like Gray and Jenkins; *Latin for Today*; or the *Epitome Historiae Sacrae*, excellent for the purpose; or Scudder: *Easy Latin Readings*; etc. Supplementing this there will be some reading as suggested by Father Kirsch in his article in the Direct Method, and some guided collateral reading in English as suggested

by Gray, *The Teaching of Latin*. (1929, p. 215.) If the teacher knows that students are ignorant of English Grammar it will be necessary to teach the meaning of noun, case, accusative case, mood, tense, and whatever else is necessary. In some seminaries this problem is solved by the Latin teacher working after an understanding with the teacher in English; in others by the method that used to prevail in France a number of years ago (whether it still prevails, I do not know), where the teacher of Latin also taught the mother-tongue, French, and sometimes Greek as well. With such objectives consistently applied by a competent teacher, how much could be accomplished by eight to ten hours a week, as most seminaries require in first-year Latin!

FIRST-YEAR LATIN COURSE IN GERMANY

The Germans are noted for their thoroughness. I have before me a description of the courses of studies for the Public Schools of Prussia, published March, 1927. You may be interested in what their course calls for in first-year Latin. Notice the comparatively little formal grammar and the constant *use* of Latin. In substance the description of the course reads:

"Prepared for by, and in conjunction with, the study of German Grammar. The study with intensity of Latin forms; that is, the declension of nouns, the most necessary pronouns, the regular comparison, the regular verbs (omitting the deponent verbs) in their most important tenses and omitting the tenses lacking in German. The master of a vocabulary as a preparation for subsequent readings and in reference to a reader and exercise book, which, taking as a starting point the world in which the student lives, will offer as soon as possible original Latin sentence and bring home to the student the relationship between the culture of the present day and that of the Romans. First exercises in translation and reading: as near as possible a literal translation of Latin sentences and selections, and of these renderings back into Latin; intelligent reading; oral trans-

lation of German sentences and selections into Latin after construing of the same. Exercises in conjugation especially in short sentences, also with conjunctions; the distinction between perfect and imperfect. The learning by induction and practice of elementary rules of syntax, also of Latin word order with constant comparison of the same with the idioms and word order of his mother-tongue. Short practice in speaking, also in conjunction with project problems; transposing and exemplifying Latin sentences; the repeating after the teacher of Latin of selections; memorizations of proverbs also in verse. All this with the use of blackboards as much as possible, frequent dictation, and translation into Latin exercise book. From time to time the review of a selection already translated, as homework."

It is worthy of note that the first author is *Caesar*, introduced only in fourth year, the following selections being suggested: I, 1 to 29; II, 1 to 15, 16 to 33; III, 7 to 16; IV, 20 to 36; *Caesar* is continued in the fifth year, with some selections from *Phaedrus*.

Livy and *Ovid* are read in the second semester in the sixth year; in seventh, *Sallust*, *Tugurthine*, or *Catiline War*, with one speech of *Cicero*, and some of his letters; and in the second semester, *Tacitus*, *Germania*, Chapters 1 to 27, and the rest of *Caesar*. Some of the writings of the Renaissance (Example *Einhard* and *Notker* and *Rekkehard's Waltharius*; and selections of Latin poetry). Then in eighth year, selections from *Plautus*, *Terence*, *Catullus*, *Lucretius*, *Cicero*, *De Oratore*, *Quintilean*; Letters of *Cicero*, *The Augustan Age*, *Livy*, *Prooemium Monumentum Ancyranum*, *Suetonius*, *Augustus*; Selections from *Virgil*, *Aeneid* and *Georgics*; *Horace*, *Tibullius*, *Propertius* *Roman Philosophy*; Selections from *De Deorum Natura*, *De Re Publica*; *Seneca*, *Tacitus* and *Pliny the Younger*; etc.; *Minucius Felix*; *Saint Augustine*.

TEACHER TRAINING

I shall not any longer detain you by expatiating on the necessity of special preparation for the teacher of even the

first-year Latin. I merely beg that superiors, ecclesiastical and religious, give their professors time to prepare themselves for their work. It is important, it is urgent, it is necessary. For only the competent, interested, energetic, hard-working, specially trained professor, applying consistently, constantly, throughout every part of the entire course the direct or the applied methods, will be able to teach the students of our preparatory seminaries not only to write, but to speak Latin, correctly, idiomatically, and elegantly.

INDEX

	PAGE
Academic, Vocational, and Social, Aims in the Education of the Blind: Physical, Sister M. Richarda, O.P.	229
Accreditation, Report of the Committee on College, Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman	75
Accredited Colleges, List of	95
Accrediting of Colleges, Report of the Committee on, Rev. Daniel M. O'Connell, S.J., Ph.D., Secretary	95
Activities in Schools for the Blind, Extracurricular, Sister M. Eymard, C.S.J.	233
Aims in the Education of the Blind: Physical, Academic, Voca- tional, and Social, Sister M. Richarda, O.P.	229
Blind-Education Section, Catholic	229
Blind, Extracurricular Activities in Schools for the, Sister M. Eymard, C.S.J.	233
Blind People for Which Adequate Training Facilities Should be Provided, Vocations that are Being Successfully Followed by, Sister M. Bartholomew, C.S.J.	239
Blind: Physical, Academic, Vocational and Social, Aims in the Education of the, Sister M. Richarda, O.P.	229
Brady, Very Rev. William O., A.M., S.T.D., The Seminarian's Va- cation	287
Brother Agatho, C.S.C., A.M., The Course in Religion Adopted by the Brothers of Holy Cross	144
Brothers of Holy Cross, The Course in Religion Adopted by the, Brother Agatho, C.S.C., A.M.	144
Campbell, Rev. Paul E., A.M., Litt.D., LL.D., What of the High School?	202
Campion, Rev. Raymond J., A.M., Catholic Action and the Semi- narian	307
Carrabine, Rev. Martin, S.J., Catholic Action in the High School	164
Catholic Action and the Seminarian, Rev. Raymond J. Campion, A.M.	307
Catholic Action in the High School, Rev. Martin Carrabine, S.J.	164
Catholic College, Report of the Committee on Financing the, Rev. Maurice S. Sheehy, Ph.D., Chairman	89
Catholic High Schools, An Appraisal of the Educational Effici- ency of Our, Rev. Harold E. Keller, A.M.	211
Catholic High Schools, Reorganized Courses in Physical Educa- tion in, Rev. P. A. Roy, S.J., A.M.	137

	PAGE
Catholic School, Psychiatry and the, Rev. Austin G. Schmidt, S.J.	220
Century, The Insolvency of a, Honorable Thomas F. Woodlock	49
College Accreditation, Report of the Committee on, Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman	75
College Department—	
Proceedings	65
College, Report of the Committee on Financing the Catholic, Rev. Maurice S. Sheehy, Ph.D., Chairman	89
Colleges for Women, Guidance in, Sister M. Antonine	99
Colleges, List of Accredited	95
Colleges, Report of the Committee on Accrediting of, Rev. Daniel M. O'Connell, S.J., Ph.D., Secretary	95
Committee Reports—	
Accrediting of Colleges, Rev. Daniel M. O'Connell, S.J., Ph.D., Secretary	95
College Accreditation, Mr. Edward A. Fitzpatrick, Ph.D., Litt.D., LL.D., Chairman	75
Educational Policy and Program, Rev. William J. McGucken, S.J., Acting Chairman	69
Financing the Catholic College, Rev. Maurice S. Sheehy, Ph.D., Chairman	89
Graduate Studies, Mr. Roy J. Deferrari, Ph.D., Vice-Chairman	94
Organization, Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman	85
Religion, Rev. Leo C. Gainor, O.P., A.M., Chairman	122
Constitution	11
Course in Religion Adopted by the Brothers of Holy Cross, The, Brother Agatho, C.S.C., A.M.	144
Courses in Physical Education in Catholic High Schools, Reorganized, Rev. P. A. Roy, S.J., A.M.	137
Deady, Rev. Carroll F., D.D., A Program of Diagnostic and Remedial Teaching	217
Deferrari, Mr. Roy J., Ph.D., Vice-Chairman, Report of the Committee on Graduate Studies	94
Diagnostic and Remedial Teaching, A Program of, Rev. Carroll F. Deady, D. D.	217
Diocesan Organization, The Superintendent and, Rev. Edward J. Gorman, A.M.	175
Discipline, Experiences of a Prefect of, Rev. Richard B. McHugh, A.M.	301

	PAGE
Education of the Blind: Physical, Academic, Vocational, and Social, Aims in the, Sister M. Richarda, O.P.	229
Educational Efficiency of Our Catholic High Schools, An Appraisal of the, Rev. Harold E. Keller, A.M.	211
Educational Policy and Program, Report of the Committee on, Rev. William J. McGucken, S.J., Acting Chairman	69
Efficiency of Our Catholic High Schools, An Appraisal of the Educational, Rev. Harold E. Keller, A.M.	211
Efficiency of Our Rural Schools? How Can We Improve the, Rev. Joseph H. Ostdiek, A.M.	183
Eliminating the Unfit, Rev. John B. Furay, S.J.	264
Executive Board, Meetings of the.	17
Extracurricular Activities in Schools for the Blind, Sister M. Eymard, C.S.J.	233
Financial Report	23
Financing the Catholic College, Report of the Committee on, Rev. Maurice S. Sheehy, Ph.D., Chairman.	89
Fitzpatrick, Mr. Edward A., Ph.D., Litt.D., LL.D., Chairman, Report of the Committee on College Accreditation.	75
Furay, Rev. John B., S.J., Eliminating the Unfit.	264
Gainor, Rev. Leo C., O.P., A.M., Chairman, Report of the Committee on Religion.	122
General Meetings—	
Proceedings	43
Resolutions	46
Gorman, Rev. Edward J., A.M., The Superintendent and Diocesan Organization	175
Graduate Studies, Report of the Committee on, Mr. Roy J. Deferrari, Ph.D., Vice-Chairman.	94
Guidance in Colleges for Women, Sister M. Antonine.	99
Guidance with a Capital G, Sister M. Madeleva.	111
High School, Catholic Action in the, Rev. Martin Carrabine, S.J.	164
High School? What of the, Rev. Paul E. Campbell, A.M., Litt.D., LL.D.	202
High Schools, An Appraisal of the Educational Efficiency of Our Catholic, Rev. Harold E. Keller, A.M.	211
High Schools, Reorganized Courses in Physical Education in Catholic, Rev. P. A. Roy, S.J., A.M.	137
High Schools, Value of Three-Day Retreats for, Rev. W. G. Scanlon, O.P.	126
Holy Cross, The Course in Religion Adopted by the Brothers of, Brother Agatho, C.S.C., A.M.	144
Insolvency of a Century, The, Honorable Thomas F. Woodlock. .	49

	PAGE
Introduction	16
Keller, Rev. Harold E., A.M., An Appraisal of the Educational Efficiency of Our Catholic High Schools.....	211
Lardner, Rev. John J., S.S., D.D., The Apportionment and the Use of Study Time.....	271
Latin in the Minor Seminaries? What Is Wrong with, Very Rev. Alphonse Simon, O.M.I.....	316
List of Accredited Colleges.....	95
McGucken, Rev. William J., S.J., Acting Chairman, Report of the Committee on Educational Policy and Program.....	69
McHugh, Rev. Richard B., A.M., Experiences of a Prefect of Discipline	301
Meetings—	
Executive Board	17
General	43
Minor Seminaries? What Is Wrong with Latin in the, Very Rev. Alphonse Simon, O.M.I.....	316
Minor-Seminary Section—	
Proceedings	299
O'Brien, Rev. Thomas B., The Pastor Considers the Parish School	193
O'Connell, Rev. Daniel M., S.J., PhD., Secretary, Report of the Committee on Accrediting of Colleges.....	95
Officers	7
Organization, Report of the Committee on, Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman.....	85
Organization, The Superintendent and Diocesan, Rev. Edward J. Gorman, A.M.....	175
Ostdiek, Rev. Joseph H., A.M., How Can We Improve the Efficiency of Our Rural Schools?.....	183
Parish School, The Pastor Considers the, Rev. Thomas B. O'Brien	193
Pastor Considers the Parish School, The, Rev. Thomas B. O'Brien	193
Physical, Academic, Vocational, and Social, Aims in the Education of the Blind: Sister M. Richarda, O.P.....	229
Physical Education in Catholic High Schools, Reorganized Courses in, Rev. P. A. Roy, S.J., A.M.....	137
Policy and Program, Report of the Committee on Educational, Rev. William J. McGucken, S.J., Acting Chairman.....	69
Prefect of Discipline, Experiences of a, Rev. Richard B. McHugh, A.M.	301
Proceedings—	
College Department	65
General Meetings	43

	PAGE
Minor-Seminary Section	299
Secondary-School Department	116
Seminary Department	257
Superintendents' Section	171
Program of Diagnostic and Remedial Teaching, A, Rev. Carroll F. Deady, D.D.....	217
Program, Report of the Committee on Educational Policy and, Rev. William J. McGucken, S.J., Acting Chairman.....	69
Psychiatry and the Catholic School, Rev. Austin G. Schmidt, S.J.	220
Religion Adopted by the Brothers of Holy Cross, The Course in, Brother Agatho, C.S.C., A.M.....	144
Religion, Report of the Committee on, Rev. Leo C. Gainor, O.P., A.M., Chairman	122
Remedial Teaching, A Program of Diagnostic and, Rev. Carroll F. Deady, D.D.....	217
Reorganized Courses in Physical Education in Catholic High Schools, Rev. P. A. Roy, S.J., A.M.....	137
Reports—	
Accrediting of Colleges, Committee on, Rev. Daniel M. O'Connell, S.J., Ph.D., Secretary.....	95
College Accreditation, Committee on, Mr. Edward A. Fitz- patrick, Ph.D., Litt.D., LL.D., Chairman.....	75
Educational Policy and Program, Committee on, Rev. Wil- liam J. McGucken, S.J., Acting Chairman.....	69
Financing the Catholic College, Committee on, Rev. Maurice S. Sheehy, Ph.D., Chairman.....	89
Graduate Studies, Committee on, Mr. Roy J. Deferrari, Ph.D., Vice-Chairman	94
Organization Committee on, Very Rev. Edward V. Stanford, O.S.A., M.S., LL.D., Chairman.....	85
Religion, Committee on, Rev. Leo C. Gainor, O.P., A.M., Chairman	122
Resolutions—	
General Meetings	43
Secondary-School Department	116
Seminary Department	262
Superintendents' Section	173
Retreats for High Schools, Value of Three-Day, Rev. W. G. Scanlon, O.P.	126
Roy, Rev. P. A., S.J., A.M., Reorganized Courses in Physical Education in Catholic High Schools.....	137
Rural Schools? How Can We Improve the Efficiency of Our, Rev. Joseph H. Ostdiek, A.M.....	183

	PAGE
Scanlon, Rev. W. G., O.P., Value of Three-Day Retreats for High Schools	126
Schmidt, Rev. Austin G., S.J., Psychiatry and the Catholic School	220
School, Psychiatry and the Catholic, Rev. Austin G. Schmidt, S.J.	220
School, The Pastor Considers the Parish, Rev. Thomas B. O'Brien	193
Schools for the Blind, Extracurricular Activities in, Sister M. Eymard, C.S.J.	233
Schools? How Can We Improve the Efficiency of Our Rural, Rev. Joseph H. Ostdiek, A.M.	183
Secondary-School Department—	
Proceedings	116
Resolutions	118
Seminarian, Catholic Action and the, Rev. Raymond J. Campion, A.M.	307
Seminarian's Vacation, The, Very Rev. William O. Brady, A.M., S.T.D.	287
Seminaries? What Is Wrong with Latin in the Minor, Very Rev. Alphonse Simon, O.M.I.	316
Seminary: A School of Life, The, Rev. Francis X. Shea.	279
Seminary Department—	
Proceedings	257
Resolutions	262
Shea, Rev. Francis X., The Seminary: A School of Life.	279
Sheehy, Rev. Maurice S., Ph.D., Chairman, Report of the Committee on Financing the Catholic College.	89
Simon, Very Rev. Alphonse, O.M.I., What Is Wrong with Latin in the Minor Seminaries?	316
Sister M. Antonine, Guidance in Colleges for Women.	99
Sister M. Bartholomew, C.S.J., Vocations That Are Being Successfully Followed by Blind People for Which Adequate Training Facilities Should Be Provided.	239
Sister M. Eymard, C.S.J., Extracurricular Activities in Schools for the Blind.	233
Sister M. Madeleva, Guidance with a Capital G.	111
Sister M. Richarda, O.P., Aims in the Education of the Blind: Physical, Academic, Vocational, and Social.	229
Social, Aims in the Education of the Blind: Physical, Academic, Vocational, and, Sister M. Richarda, O.P.	229
Stanford, Very Rev. Edward V., O.S.A., M.S., LL.D., Chairman, Report of the Committee on Organization.	85

	PAGE
Study Time, The Apportionment and the Use of, Rev. John J. Lardner, S.S., D.D.....	271
Superintendent and Diocesan Organization, The, Rev. Edward J. Gorman, A.M.....	175
Superintendents' Section—	
Proceedings	171
Resolutions	173
Teaching, A Program of Diagnostic and Remedial, Rev. Carroll F. Deady, D.D.....	217
Three-Day Retreats for High Schools, Value of, Rev. W. G. Scanlon, O.P.	126
Unfit, Eliminating the, Rev. John B. Furay, S.J.....	264
Vacation, The Seminarian's, Very Rev. William O. Brady, A.M., S.T.D.	287
Vocational, and Social, Aims in the Education of the Blind: Physical, Academic, Sister M. Richarda, O.P.....	229
Vocations That Are Being Successfully Followed by Blind People for Which Adequate Training Facilities Should Be Provided, Sister M. Bartholomew, C.S.J.....	239
Women, Guidance in Colleges for, Sister M. Antonine.....	99
Woodlock, Honorable Thomas F., The Insolvency of a Century..	49

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MEMORANDUM

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138 229

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